

THE
SPEACH OF THE KIRK
OF
SCOTLAND
TO HER BELOVED
CHILDREN.

Hu, ha Domine Deus, quia ipsi sunt in persecutioe tuae primi, qui videntur in Ecclesia tua primatum diligere, gerere principatum; in pedire salutem & persequi Saluatorem. Bernard.

Alace Alace ô Lord God, for they are cheefest in thy persecution, who love the first and chief places and to bear rule: to stay the course of salvation is to persecute the Saviour. *Bernard.*

Simplicitas amentiae, malitia sapientiae nomen habet, virq; boni usq; adeo irridetur, ut fere nullus qui irrideri possit, appareat. Petrarch.

Simplicity now carrieth the name of madnes, malice the name of wisdom, and good men are so deid, that almost no man can be found to be derided. *Petrarch.*

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THE KIRK OF CHRIST IN
SCOTLAND TO HER DEARLT
beloved Children, wisheth
purity and peace.

AS I your loving mo-
ther fearing to be fi-
nally deserted of my
glorious Spouse the
Lord Iesus, and to
be childles hereaf-
ter, haue weeped sore in the night
this time bypast my teares are on
my cheekes; Among all my lovers
few to comfort mee, my friendes
haue dealt treacherously with
me, they are become my enemies,
Lament. 1. 2. So would ye my dear
children dolefully cry out: The joy
of our heart is ceased, our daunce is
turned into mourning, the crown is
fallen from our heads, woe unto us
that we haue sinned, Lament. 5.15.
16. If ye were touched with the
sense and feeling of your present e-
state, and could by the thick shad-
dowes of this evening be brought

to consider the comfortles desolation of that approaching night of darknes, after so bright a day of visitation . But so much the more dangerous is defection, and the mysterie of iniquitie the more pernicious, that it proceeds from so subtile beginnings as to your simplicitie at almost insensible.

It is not time then for me your dolorous mother to keepe silence. But love and feare presse me to put you in minde, that it hath been in all ages the holy disposition & happy practise of all Gods people waiting for the appearing of Iesus their Lord, redring the weal of his spouse, and taking to hart the æternall salvation of their own soules ; to let continually before their eyes. 1. His inæstimable goodnes towardes his Kirk . 2. Her case and condition, while she is militant here on earth. And 3. in consideration of the one and the other, the duetie required and expected at their handes, wherethrough

*A threefold
consideratio
of every
Christian, ap
plied to the
present pur
pose and
time.*

through in the goodnes of God
 they have beene safe from that
 dreadfull ruine, that hath overtaken
 the wicked. And which I wish you
 my beloved children to escape by
 calling to minde in like manner at
 this tyme of your danger and my
 distresse. First how wonderfull the
 Lordes mercies have been towards
 me his Kirk in this nation. Secōd-
 lie my present case crying with
 the complaints of a mother for
 help at your hands. And thirdly
 what is due from your affection,
 places, and callings to me, in whose
 wombe ye were conceived, and by
 whose care ye are brought up to
 that which ye now are. That what-
 soever is commanded by the God of
 heaven, it may be diligently done
 for the house of the God of heaven.
 For why shoulde he be wroth against
 the realme of the King and his sonnes,
 Ezra 7. 23. And that Christ may
 say to me yet once againe: Thou
 art beautifull my love as Tirzah,

comelie as Ierusalem, terrible as an army with banners. Cant. 6. 3. Words and motions of this sort as they have been, so they will be but oyle to feede the fire of the furie of such incendiaries, as make their own earthlie particulars their highest projects; for the wicked shall doe wickedlie and none of them shall understand; yet by the grace of God manie shalbe purified and tryed & the wise shall understand. The greatest wisdome of the greatest of you in other matters; and your gracious countenance towards me, and the meancst of your brethren at other tymes, suffereth me not to doube of your audience of any message or motiō from heaven; but especiallie be my mouth, which may either dis cover, or prevent anie spirituall or temporall danger. Now the spirit of wisdome and knowledge give unto yow all wise hearts, that in the sight of God ye trying thinges that differ may approve things excellenc

cellent (which is above the reach of
the naturall man) that ye may be
sincere & without offence till that
day of Christ your Lord & mine.

THe riches of the unsear-
chable favours of my great good-
nes of God
to the Kirk
of Scotland.
spouse towarde me have
beene so greate, he hath made
his glorie to dwell so sensiblie in
this land, that I may bouldrie say,
Mercie and truth righteousnes and
peace had never since Christes com-
ming in the flesh a more glorious
meeting, & amiable embracing on
earth, then ye have seene amongst
your selves in the roughe end of
this northern Yland: which therfore
hath justlie obteined (to my no
small comfort) a great name among
the cheefe Kirkes and Kingdomes
in the World. A people that sat in
darknes hath seene a great light, and
to them who sat in the region of
death light is sprung up. To what
nation under heaven (when now
the sunne of righteousness hath shi-

In making
the Gospel
to shine here
beyond the
light of o-
ther nations.

ned upon the most part of the world) hath the Lord communicated the Gospell for so large a time, with such puritie, fulnes, prosperitie, power, libertie and peace. The hottest persecutions had never greater puritie , and power ; the most halcyon hereticall tymes had never more prosperitie and peace; the best reformed Kirks in other places can hardlie parallelyour fulnes and libertie . And all these with such continuance,that not onlie hath he made the truth to stay with you,as he did the sunne in the daies of Iosuah ; but when the cloud of your iniquities did hasten it to goe downe, in his mercie hath he brought back the glorious sunne by manie degrees as in the tymes of Ezckiah. Oh that ye had known the long pleasant day of your visitation , and in this your day the things belonging unto your peace. Christ hath not onely beene one,& his name one,in respect of his propheticall

7

phetical office for your informati-
on, of his priesthood for the expia-
tion of your sinnes, and intercession
for you : but also hath displayed
his banners ; and hath shewed him-
self (few can lay the like) a sover-
aigne King in our Land, to governe
you with his owne scepter erected
in his Worde , to cutt off with his
sword all monuments of Idolatry,
and superfluitie of pompous cere-
monies; & to restore all the meanes
of his worship in Word, Sacraments
and discipline to the holy simplici-
tie and integritie of the first paterne
shewed in the mount; frō the which,
by that wisdome of man which is
ever foolishnes with God, they had
fearfully and shamefully swerved.

The sincerer sort of the bordering
nations about you, haue been so ra-
vished with that beautie of the
Lord upon your Sion , with that
cowne of glorie and rich diademe
by the hand of our God set upon
your heades, that they have made

*Testified by
their confes-
sions and
wishes.*

A s you

3

you the meath of ther religious wi-
shes: they haue with vehement de-
sires longed to see the things that
ye have seene, And have not spared
to profess, that in your case, they
would rather suffer themselves to
be dissolved, then that one pinne of
that holy Tabernacle so divineliie
compacted shold be loosed.

Within and amongst your selves
that puritie of profession received u-
niversallie with so full consent, that
Prince and Peeres, Pastors and peo-
ple were all for Christ, one heart &
one soule of these who beleaved,
with such evidences of Gods favour
that the windowes & gates of hea-
ven seemed to be opened, to raine
downe upon this Land spirituall
gifts to save you , as sometime they
had beene readie to powre downe
raine to destroy the world , every
hand almost received some gift, and
every head crowned with some
grace, with such successe that it
brought a rare unitie, prosperitie, &
peace

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peace upon Kirk & cōmon wealth,
With such power and presence of
the spirit of God in converting,
comforting & confirming his peo-
ple that Satan was seene fall like
lightening from heaven, the infidel
and unbelievever casting himselfe
downe on his face, and confessing
that undoubtedlie God was amōgst
yow, and in the middest of your
meetings, as the soules of his own
secret ones can best beare witnesse,
who have beeene most submitted to
that holie and happie simplicitie;
the effectes whereof yet remay-
ning in the harts of many, all world-
ly power be it never so violent shall
not be able to remove it.

And with such terrour from God
and the Kings Lawes, that ye wan-
ted not your Theodosians publikly
humbling themselves. The hardest
hearted and haughtiest were made
to stoup, The Atheist either chan-
ged in heart, or in countenance, and
forced to play the hypocrite, the
proude

proudest papist, eyther made like you, or made to leave you! Heresie never hatched within your walles, and the Babylonish brood of schisme in the infancie till thistyme was dashed against the stōes. Ye sought not then (my dere children) with Iohn and Iames like great Princes one to sitt on the right hand, another on the left ; nor to be busked with earthly glorie and Persian pompe, better beseeming the kings of the world, then the kingdome of Christ. The Carbuncles, the Saphyres, the Emeraulds, the Chrysolites, the gold, the precious stones, wherewith my foundation, walles, windowes, gates were set and adorneed , were out of the Lords own thesaurie . Your ambition was then set upon spirituall glorie, the cōquest of syn and Saran by the powerfull puritie of the Word, Sacraments, and discipline. The joy of your soules was to see Christ reigning in the middest of his enemies,

his

his sword dividing the father from
the sonne, and the sonne from the
father: yea & a man frō himself, par-
ting the soule and the spirit, the
joynts and the marrow, and end-
ing in glorie to God, and peace up-
on earth. Then were the taberna-
cles of God amiable; then provoked
ye one another with cheeresfulnes
to go up to the mountaine of the
Lord, to the house of *the God of Ia-*
cob: ye were sure there to learne
his wayes, and how to walke in his
pathes. Then found ye the Lord his
glorie filling his Sanctuarie, and one
of the largest springs of the blood
of Christ from Eden watring the
cie of God, and glaiding your
soules wearied with sinne. This
was my beautie so truelie glorious
in the sight of God and his Angels
that all the glorie of this lyfe is un-
worthie to enter in comparison
with it. Better to you to have this
glorie under a crowne of thornes
with our Saviour, in a chaine with

Paul,

Paul, in the Lyons den with Daniel, then all the splendor of Tiberius, of Nero, of Darius, wherewith the weak eyes of the world are dazled, and pitifullie (to my great greife) bewitched.

*His goodness
in the man-
ner of the
working of
her refor-
mation.*

And surely your forgetfull ingratitudo were inexpiable, if with the mater ye remembered not the finger of God wonderfully working in the meanes of that glorious reformation. We have to regrate that the Atheisme of these dreggs of tymes and manners is become so gross, that all events now are sacrilegiously ascribed to second causes. If Naaman his cure, or Anna her fruitfulnes, or the Egyptiā or Babylonian libertie had fallen out in these godles tymes, it had beene counted foolishnes and simplicitie of men over religious, upon the ignorance of alterations wrought by nature, or policie, to attribute them to God. Yet God is the Lord; Of him and through him and for him are

are all things. Ezrah, Nehemiah, and the godly of that time acknowledge no less the wonderfull working of God in their redemption from the bondage of Babylon, then their fathers did their deliverance out of Egypt, Although the power of God was not so miraculous in the one, as in the other. Consider a little, and mark the constitution of the tyme before this reformation was wrought, the grandeur, pride, & insolencies of my office bearers the; the averse disposition & induration of the personages both at home & abroade, upon whom in mans eyes it did depend; the heathenish darknesses of idolatrie and palpable blindness of superstition, wherin the multitude was wrapped, and ye shal be forced to say, that he who would have intended a change of religio, might have received that desparing answer, which a man of great spirit and place, an enemie of Romish pride, and a desirer of reformation gave

gave concerning Luthers purpose.

*¶ Frater fra-
ter abi in cel-
lam et dic mi-
serere mei
Deus*

* Brother, brother goe to your cloys-
ter and say have mercy on me o God.

All teene second causes were pos-
ting on in a contrarie course ; or
if any possibilite of alteration could
haue beene imagined, what hope
could there have beene therof, ex-
cept it had beene wrought * with
the edge of the sworde bathed in
blood: as Grosstead the " hammer
of Rome said a little before his
death. Yet (to the endles praise and
wonderfull goodnes and wisdome
of our God be it remembred) the
great worke was so singularly
brought about and perfected, that
almost without blood, except the
blood of a few martyres, (wherein
through the same wisdome and
goodnes, for commanding and ra-
tifying the truth, the mouth of the
sworde of persecutors was dipped,) the
whole bodie and shadow, sub-
stance and ceremonies, roote and
branches of Romish Idolatrie were
at once cut off.

*¶ more gla-
di cren'ā-
di.
¶ Malleus
Romanorum*

Thus

Thus by reason of the wonderfull manner of Gods working, of my own feeling, and yours of the wonders wrought amongst you, and of the testimonie of others both freinds and foes about us, may not ye with one voice say and sing with the Kirk, Psal. 120. *When the Lord turned againe the captivitie of Sion, we were like them that dreamed, then was our mouth filled with laughter and our tongue with singing; Then sayd they among the heathen the Lord hath done great things for them, the Lord hath done great things for us wherof we are glad.*

And would God as your delivrance was in many things like that of Israel; so your infidelitie and unthankfulnes were not like theirs; there arose an other generation which knew not the Lord, nor yet the work which he had done for Israel. A generation not onely unthankfull, but contumelious against that glorious work of God & wor-

thie instruments therof, and there-
fore ready to bless that which the
Lord hath cursed, and to build that
which he hath destroyed. For is
there not start up of late within my
skirts a new sect of shameless mishapen
formalists (my indignation can-
not bear such monsters) who blush
not to joyns with my enemies the
papistis in breathing out reproach-
ful abloquies against your reverend
fathers and brethren , *Calvin, Beza,*
Knox etc. as though their zeale a-
gainst Romish idolatrie (the defot-
mities whereof by new colours are
now beginning to seeme beauties)
had been excessive; and by dispara-
ging their credite to bring the
truth preached by them in suspi-
cion , and that glorious work of re-
formatio, wherin they were so wor-
thy instruments into question. He
that is the keeper of Israell vindicat
his owne cause from the blasphem-
ous mouth, and uncouth strata-
geme of this generation of vipers.

Finally

Finally that the Lord might shew
 that he left nothing undone ; haue
 ye not experienced the blessing of
 Abraham ; hath he not blessed them
 who blessed you, and cursed them
 who cursed you ; he hath been not
 onely our sunne , but our shield .
 What instrument framed against
 you hath prospered ? What tongue
 arysing against you hath not the
 Lord cōdemned ? that all the world
 might know, that God was your sa-
 viour, and the strong God of Iacob
 your avenger . Your forraigne ene-
 mies haue bene made the objects
 of your pitie , and so many as haue
 rent my bowels within , have peri-
 shed tragically in their own divices .
 No sooner began they, till now , to
 reedifie the cursed walls of Iericho ,
 but they have beene buried under
 the ruines of them . All which hath
 proceeded of his own good pleasure .
 If ye should say that the cause were
 any worthynes in your selves above
 other nations, not onely my spouse

*His strong
hand against
all her ene-
mies forraine
and domes-
tick.*

Christ , and his faithfull servant
Moses would cry out against you,
but all the world that knowes what
ye are in other respects would
laugh you to scorne. The Lord who
shewes mercie on whom he will
shew mercie, hath done it. It is
wonderfull in my eyes, and should
have moved the most obdured, and
stonie hearts amongst you to melt,
& answerably to spend themselves
to his honour in the duties of holi-
ties and righteousnes , which alas
ye have not done , as now shall ap-
peare by the sequel of your inqui-
ties, casting me your poore mother
into so great a doole & desolation,
which is the second point of your
Christian consideration propoun-
ded in the beginning .

*The present
distress and
doleful face
of the Kyrk.*

Would God it might please
him to blesse your sensesse soules
with a holy remembrance of that
which ye once were , and from
whence ye are fallen . Ye would
surely finde, that as in manners and
conversation

conversatiō from small beginnings by degrees ye are now come to great abominations; so both in the lyfe of your profession , and in the outward worship ot God, ye are further fallen from that which of late ye were, then now your case is distant from that which ye feare.

To let pass the desperate profaness of many crying sins even beyond the cry of Sodome (consideringe all the circumstances of the mercie of God, of the meanes and space graunted to you to repente) by continuall importunitie deaving the eares of divine justice, that had not the Lord had respect to some of his secret ones ; who kneele before him day and night to continue his gracious favour with you , misregarded of the world, but my chariots and horsmen; had he not a purpose to prevent the insolencies of my enemies, *I have sayd I would scatter them abroad, I would make their remembrance to cease frō amongst men,*

*Crying sinnes
of the godles
multitude,
and luke-
warmnes of
the best
preachers
and profes-
sores.*

save that I feared the furie of the ene-
mie, lest their adversaries should waxe
proud. And which is principall, did
not the Lord for his own names
sake, and the praise of his mercy
spare me, we had long since beene
consumed and the enemy had en-
tered within my gates . To let
passe that lukewarmenes & careles
mediocrity in the matters of God,
that neutrall adiaphorisme in my
affaires , which hath in it a native
and proper power to hasten at the
hand of God the removall of my
candlestick , and to bring in the fa-
mine of the word. For how can
the Lord without indignatio suffer
men to esteeme basely of the least
circumstance , which he willett to
be observed. And not to insist in
that fall from your first love , decay
of your wonted zeale, secret inde-
votion even in true christians:
where is that wonted power and
demonstratio of the spirit in preach-
ing? that cheerfulnes in holy ex-
ercisces?

ercises ? that circumspect walking before God in all your wayes? that preparation to divine dueties? that spirit of deprecations? that spiritual profite of hearing, communicating, meditation, and conference? that conscientious diligence in winning of others, & working upon your acquaintance to bring them within the bosome of my love? that jealousie over your hearts? that indignation against errours, idols, Apostates? Is not the life of religion condemned under the names of hypocrisy, singularitie, melancholie, simplicitie, puritanisme etc. And the light there-of either smothered under the ashes of this errant tyme , or put in a theefes bowet ; so that the godly now born down with a bastard modestie, and spirituall pusillanimitie, dissemble and conceale the grace of God for eschewing the shame & offence of the world , which the wicked not long since, did simulat, and counterfeyt for currying of credire

with me and my followvers.

*The glory of
the Kirk tur-
ned into
fame.*

But leaving all these, I come to complaine of the alteration made upon my outvvard face and gover-
nent. May not I now, as once the
vvorld becomming Arrian, poure
out my sighes, and v wonder how
so suddenly I am changed from that
vwhich I vvas, and become that
vwhich now I am. All the rites of
Rome are not more odious to ma-
ny now, then my present ceremo-
nial cōstitutiō vvas to them of late.
The formes and fruites of preach-
ing fearfully changed, the crystal-
line fountaines of holy Scripture
troubled with the mudd of mans
putide learning, the ministratiō
of the Sacraiments brought in un-
der a new guise of mans shaping, the
paintfull ministerie turned into a
busie Lordship, and these who are
set over soules, & should warre unto
God are become seculars, intan-
gling themselves with the affaires of
this

this life; nothing but a pompous shadow for Gods simple service. Demas & Diotrepheſe are become the paterns of wiſdome and præminence; Chrysostome is thrust out and Arsatius placed in his rowme, beloved Liberius is ſet a syde and lightlied, Fœlix is ſet to feede the flock; pratling tymeſervers are become preachers, & powerfull paſtors put to ſilence; plaine and frequent preaching reproved, a redd liturgie commended; A levite for a Preiſt, and leſſe then a levite for mouth and messenger to Gods peo- ple; Non residents with their flattering varlots ſit in the chaires of dignitie, fed with pluralitie of be-neſices, and painfull promoovers of the Kingdome of Christ, and sub-verters of Antichriſt with igno-rance the mother of devotion, borne down and diſpiled; Labou-rers vexed with anguiſh of Spirit, & loyterers live in wealth & eaſe. *In the tyme of conuision, wicked men*

*In turbis
pravus eti-
am soritur
bonorem ei
quam digni-
tatis sedem
quieta rep.
desperat eam
perturbata
se conseruit
posse arbitra-
tur.*

attayne to honours, and that seat of dignitie wherof in a peaceable common wealth they disspared, in the tyme of trouble they hope to procure. Commandes are cancelled, Canons are made commandes. And as Gerson complained in his tyme, a Monke more severely punished for going without his cowle, then for committing adulterie or sacrilege. Or as Chaucer, the Fryer more bound to his habit then a man to his wife. The duties of Ministers, and edification of Christians tyed to the sensles practise of trifling ceremonies. And hence we see it is, that old hypocrites are become professed Atheists; Philadelphian professors are come to a Laodicean temper, Papists wax insolent and obstinate, the faithfull pastors either put frō the building of the Sanctuarie, or forced to build with the one hand, and with *Nehemiah* to beare off these corruptions with the other; the people through publick contradictions and present practises

practises contrary to late preachings, know not what way to incline. But as usually it falleth out in multitudes when they are shaken with contrarie doctrines, and tossed betwixt error and trueth, from being doubtfull in questions moved about religion, their hearts in end are opened, and themselves made naked to receive everie corruption & vanitie. As the contentions about Eutyches opinion thrust out Christ and brought in Mahomet. Yea except the Lord restreyne and stay, they rush into Atheisme in opinio, and Epicureisme in conversation, where through the lyfe of religion is utterly extinguished. The case of religion herein not being unlike unto that of the miserable woman in Plutarch, whō her suters divided amongst themselves in members, because that every one could not have her whole. Thus she perished and they were disappointed. What may be the finall event, your synnes may

may make you justly to feare, what it shall be, the alpowerfull God, who rules all events, knowes well.

This ye may see at least, that pulpits and schooles, taverns and ale-houses, towne and village, Gath & Askelon, are all busied with these broyles. Which make me the daughter of Sion to complaine and in doole to deplore that in so distressed a case, there is no compassion in my sonnes. That of so many whome I have brought forth and brought up, there be so few to comfort me, almost none to guide me or take me by the hand. Yea after tryall I finde that my own ministers and domestickes, beholding the invention of their own heades, & concupisence of their own hearts,

*The causes
of her cala-
mitie, the
fame that
have beeene
in other
Kirks here-
before.*

without respect to God or his word are the prime authors of my calamitie & actors of this my mischief, according to the bitter complaint of the godly learned of old, searching the causes of all the abuses, wher-

wherwith the glorie of the christian Kirks my sisters in the tyme of their peace hath beene blemished or defaced. I will content me with two witnesses , who speaking of their own tymes, directly point at ours, & taxing the enormities of the Kirks then, paint out in lively colours our present corruptions , that we may see the coincidence of the course of synne and may feare the similitude of judgements.

The one is learned Gerson about the yeare 1420. who observed two principall causes of the sicknes-
 ses & soares of the Kirk in his tyme. One was the neglecting of the lawes of God and direction of
 Scriptures , and the multitude of mans inventions. *No tongue (sayth he) is able sufficiently to expresse, what evill, what daunger, what confusion, the contempt of holy Scriptures (which doublesse is sufficient for the government of the Kirk, for otherwayes Christ had beene an unperfect Lawgiver) and the*

*Some of the
 drawn out
 of Gerson as
 the neglect
 of Scripture
 and multi-
 plying of
 traditions.*

the following of humane inventions hath brought into the Kirk. For proof hereof he addeth, let us consider the state of the cleargie, to which heavenly wisdome shoulde have beene espoused. But they have committed whordome with that filthie harlot earthly, carnall, and diavelish wisdome; so that the estate of the Kirk is become mereley brutish & monstrous, heaven is below, and earth is above, the spirit obeyeth, and the flesh commaundeth, the principall is esteemed as accessorie, and the accessorie as principall. Yet some shame not to say, that the Kirk is better governed by humane inventiōs, then by the divine law, and the law of the gospell of Christ, which assertiō is most blasphemous. For the Euangelicall doctrine by the profisors of it did inlarge the bounds of the Kirk, and lifted her up to heaven, which these sonnes of Hagar seeking out that wisdome which is from the Earth, haue cast down to the dunghill. And that it is not wholly fallen, and utterly overthrowne and extinct, it is the great mercie

mercy of our God and Saviour.

The other cause of the Kirks ruine <sup>The avarice
and ambition
of Bishops,</sup> he observed to be , the ambition, pride and covetousnes of Bishops, and their Hierarchy . He spareth not to say, that in imitation of Lucifer they will be adored and worshiped as God. Neither doe they think themselves subiect to any, but are as sonnes of Belial that have cast off the yoke, not enduring whatsoever they doe, that any should ask them, why they doe so, they neither feare God, nor reverence men. Hence was it, that not one-ly hee, but innumerable others of the wise men, & holiest of the Kirk, longed and looked for a reformati-
on, a long time before Luther was borne; wishing that all things were brought back to that estate, they were in the tyme of the Apostles. And what wonder, that perceiving among our selues, the same causes and many the like effects, we tremble for feare of a more dangerous recidivation.

The

*Causes out of
Nicolas
Orem: 46
the profanity
of kirkmen.*

The other witnes is Nicolas Orem a man learned & pithie, who in a sermon before Pope Urban the fyft in the yere 1364, noteth among many moe, these causes of the approaching miserie of the Kirk. The profanitie of the Kirk beyond the synagogue, we know (sayth he) how Christ rebuketh the Pharises, the cleargie of the Iewes for covetousnes 1. for that they suffered doves to be sould in the temple of God 2. for that they honoured God with their lipps and not with their heart, and because they sayd, but did not. 3. for that they were hypocrites. To the first then let us see whether it be worse to sell both Kirk and sacraments, then to suffer doves to be sould in the temple. To the second, there be some who neither honour God with their heart nor with their lipps, who neither doe well, nor say well, neither doe they preach any word at all, but be dumbe doggs not able to barke, impudent doggs that never have ynough. And truely there be

be also some, whose intollerable pride & malice is so manifestly and notoriously kindled up like a fyre, that no cloke nor shadow of hypocrisie can cover it. But are so past all shame that it may be well verified of them, which the Prophet speaketh, *Thou hast gotten the face of an harlot*, thou wouldest not blush.

An other cause is the unæqual proportion seen in the Kirk, where one is hungrie and starved, an other drunk, by reason wherof it cannot be, that the state of the Kirk can long endure. As he cleareth by the comparison of the proportions in Musik in common wealths, and in the bodie of man, wherupon he inferreth. *If in the bodie of the wealth Ecclesiasticall some who be the heads be so enormously overgone in riches and dignity that the weak members of the body be scant able to beare them up, there is a great token of dissolution and ruine shortly.* A third cause is the pride of Prelates declared in their great horses, troupes of horsemen, the

*Want of proportion
in the Kirk.*

C super-

superfluous pomp of their waiting
men and great families. To them
the Lord speaketh by the Prophet
Amos, ch. 4. *Hear you fatted kine of
Samaria, ye that doe poore men wrong
& oppresse the needy, the day shall come*

Divers other causes. Besides these he alle-
geth the tyranny of Prelates, which
as it is a violent thing, so it cannot
long indure, the promoting of the
unworthie, and neglecting of the
worthie, the tribulations of out-
ward policie & cōmotions of peo-
ple, the refusing of correction in
the Princes and Rulers of the Kirk,
the backsliding from righteousness,
lack of discreet and learned preach-
ers, promoting of children unto
Kirk offices, and such other like.
This sermon changing the name &
time, might seem to haue bene stu-
died for our present estate. And
happy were we, if we were not mis-
carried with the perillous opinions,
which he ascribes to the Prelates of
that time. One opinion is of them
who

who thinke the Prelates to bee the Kirk, which the Lord will alwayes keep, and never forsake. An other who deferred time, thinking that the causes & tokens before rehearsed, have been in the Kirk at other times no leſſe then now. The third of such as say, Let come what will come, let us conforme our selves to this world, and take our time with temporizers. And the last is of such as being unfaithful, beleeve not that any ſuch thing ſhall come. But ſo long as men are drunken with one or moe of thoſe errors, what hope is there of happineſſe of recovery? We might heate *Henricus de Hassia* in the yeare 1371. ſpeaking that of our times which he ſaid of his own, *That the Ecclesiasticall governours in the primitive Kirk were compared to the Sunne ſhining in the day time, and the politicall to the Moon ſhining in the night. But the ſpiritual men which now are, doe neither ſhine in the day nor in the night. But rather with*

*the darkness of impiety, ignorance, and
licentious living, doe obscure both the
day and the night.*

*Causes
brought by
the Bishop
of Spalato.*

The renowned Bishop of Spalato, as holy *Bernard* before him, complaines more bitterly of that damned couple of crying sins, Avarice and Ambition, two monstrous beasts and ravenous Harpies, which have seized upon the harts of Kirk-men in the time of peace; then of the crueltie of persecution and craft of heresies, which seeme to you to be the most desperate and onely evils. Then (saith hee) speaking in the person of the Kirk, *was I at my highest, and at my best esteeme, whiles I went in a thin coat, such as I was cloathed with, when my spouse Christ Jesus betrothed himselfe to me, &c.* And afterward, *They have thrust upon the world their owne inventions, and establisht their own ordinances, not drawn out of that testament, which my spouse left to me and them, namely the holy Scriptures, but craftily hammered out of*

of their own capricious projects, and tending to the prejudice of your poore soules my deere children. So true it is, that wealth is a viperine broad of devotion. Riches heaped together for reverence of so great a function, almost have removed the cause of reverence.

Cōgeste paf-

sim opes in
anti officij

reverentiam,
pene causam

reverentiae
exinxerunt.

Conclusion
from Nazianzen.

And lest my calamity should seeme common, or my present miseries to be lesse, then the greatnesse of my by-past felicities, may not every feeling soule rightly affected towards unity & verity, mournfully deplore this my estate in the words of Nazianzen, describing the case of the Kirk in his time to this meaning. My mind (sayes he) leads me, seeing there is no other remedy, to flee and convoy my selfe unto some corner out of sight, where I may escape frō the cloudy tempest of maliciousnesse, whereby all parts are entred into deadly warre amongst themselves ; and that little remnat of love which was, is now consumed to nothing. The onely godliness we glory in, is to find out somewhat

whereby we may judge others to be ungodly. One of us observes the faults of another, as matters of upbraiding, and not of mourning. By these meanes we are growne hatefull, even in the eyes of the heathen themselves ; and (which woundeth us the more deeply) we cannot deny but we have deserved their hatred, with the better sort of our own our credit and name is quite lost : the lesse wee are to marvell, if they judge vily of us, who although wee did well, would hardly commend us. On our backes they also build, that are leaud, and what we object one against another, the same they use to the utter scorne and disgrace of us all.

III. The
dutie requi-
red of us in
respect of the
two former
consideratio:ns

But I come now my beloved brethren, to the conscience of your duty in this case (which was the third and principal purpose) the religion whereof will bind so many as think seriously of the exceeding bountifulnesse of God to mee his Kirk, and upon my manifold crosses here on earth.

One common dutie of all is, that And first a
 seeing they be all under the guilti common du-
 nes of ingratitude, and are become ty : f humili-
 a sinfull nation, loaden now with ation urged
 iniquities, as ye have been with upon all,
 mercies before, which doe provoke
 the Lord to remove his kingdome
 altogether from you, and to give it
 to others that would bring forth
 the fruits thereof (according to the
 constant course of the severity of his
 Justice, both with his own people
 the Iewes, and with many other fa-
 mous Kirkes in the East and West,
 given over to beleeve that great lye,
 because they received not the love
 of the truth, and rendred not to the
 great King, the fruits of his king-
 dome in due season) that now be-
 fore the fiercenesse of his wrath
 come on, all of you, from the house
 of David to the house of Levi, look
 with melting hearts, and mourning
 eyes upon him, whom you have
 pierced with your iniquities. Oh
 that yee had lights to search your

hearts, and hearts to repent for your
fins, in the evening of this your day,
that ye could turne unto the Lord
with one heart before yee bee over-
whelmed with darknesse. At least,
if in these godlesse and devotionless
dayes, wherein all your wonted fas-
ting is turned into feasting, a gene-
ral humiliation cannot be obtained:
ye that are the Lords owne, and de-
light in his tents, yee that love the
beauty of Sion, and have accesse to
the face of God, contend with him
by the spirit of deprecation, fill
heaven and earth with the grones
of his owne spirit, poure out teares
day and night, take hold of the king
of glory, wrastle with him as be-
comes Israel, pray againe and againe
with Abraham; let him not depart
out of your hearts, nor from his
owne tabernacles in this land; your
God lookes to be intreated, loves to
be importuned, he is loth to leave
you altogether. No sudden eclipse
comes

comes upon you, but like that of old when the glory of the Lord departed by degrees: first, from the Cherub to the doore of the house, Ezek. 10.4. then to the entry of the gate of the Lords house, v. 19. then from the midst of the citie to the mountain towards the East side of the citie, chap. 11. 23. Better keepe his presence now, then seeke him through the streetes when hee is gone. Choose rather to mourn in Sion for preuenting comfortles Babel, then sitting desolate by the riuers of Babel, to burst out in bitter tearecs in remembrance of sweet Sion. The triall begins upon Pastors, but ye know not upon whom it shall stay.

The large time of so faire occasion in the schoole of Christ, requires two things now at your hands. One is, that yee bee able to try the spirit, and to know with certainty what to follow. The way to establish yowr selves, is not with

*Two things
required eve
of ordinary
professors.
First, skill to
try the Spi
rits.*

the Romans to rest upon a blinde
faith, receiving for riuth whatsoe-
ver carries my name or authority ;
nor with the rich man in the Gos-
pell, to wish that one may rise from
the dead for your satisfaction. Nei-
ther as it was in the time of Elijah,
to seek for a miracle from heaven,
nor yet to run to any on earth for
decision of all questions; for within
and amongst your selves all are di-
vided, and without Papists are your
enemies; Protestants are strangers
to your secretes, and unacquainted
with your covenants and oathes :
your comfort may be that your fa-
ther died not intestate. Let his testa-
ment bee read with attentiuue rever-
ence. Search his latter will which
he hath left for a plain and perfect
direction to his comming againe.
Consider what is most agreeable to
his wisedome, what makes most for
his honour, for the edification of
your owne foules, for the restraint
of the liberty of the flesh, and for
the

the comfort of a distressed conscience, without respect to the appearances of wisedome and humility among men, or to that which seemis most to serve to your worldly credit, that woes your flesh, or courts your carnall senses : for this will bee a meager consolation, when the horrors of God are upon your soules ready to be presented before his Iustice. Continue in the things yee have learned and are perswaded of, knowing of whom yee have learned them. Have yee attained by a conscientious use of prayer, hearing, meditation, conference, unto a perswasion of that which is now in debate; have ye an inward witnes testifying to your soules, that your teachers by their fidelity, & the effectual blessing of God upon their labours, have caried with the seale of their ministery? Then continue & bee not caried about with every wind of doctrine to the hellish disturbance of the heavenly peace of
your

42

your soules. In the time of tentati-
on ponder with your hearts what
better warrants yee have for some
practises of religion more substanti-
all in mens estimation, and whether
the motives of the one alteration
may not as wel inforce the other. As
ye should be able to try your selves,
whether ye are in the faith or not,
which Paul requireth of the whole
Kirk of Corinth, so should ye have
skill to try the spirits, whether they
be of God or not. For such are per-
verted, as are ever learning, & never
come to the knowledg of the truth.
And as in respect of the time yee
ought to be teachers, and to be able
to edifie every one another in the
most holy faith, so are yee charged
by the Apostle Peter to be ready to
give an account, even to your ene-
mies of that hope which is in you.
He that hath faith can try himselfe,
can try the spirits, and teach others,
and give a reason both of his hope
and practise before the adversary.

The

The other is, that once having gaine
ned a godly resolution of the truth,
you suffer nothing earthly to divert
you from the profession & mainte-
nance of the same. It is now high
time for you who have been hear-
ing of Christ so many yeares, to be
put to your trial, how yee have lear-
ned Christ, & to give proof of your
passive obedience, when the Lord
callcs you, no lesse then of your ac-
tive. Offences, schismes, troubles,
persecutions, have been in all times,
& in every period of the Kirk hath
opened a back doore for a world-
ling to slip forth at. Others before
us have had their own trials, & these
in the dispensation of God are now
made ours. Hee hath never been a
Christian in action, that hath not
been a martyr in affection. And (let
the world still sit in the chaire of the
scorners) that professor that will
not bee a ceremoniall confessor,
would refuse to bee a substanciall
martyr. The smallest threed of

the

*Secondly, rea-
dines to suf-
fer for the
least poynt
of the tried
trust.*

the seamlesse coat of thy Saviour; the lowest hem of his garment, the least pin or latchet of that heavenly tabernacle may be a matter of a glorious and comfortable suffering to thee. And the leffe the cause be, it being Christs cause, the more rare & acceptable is thy testimony. The heart may be sound, and voyd of Idolatrie, and yet the outward action of adoration may prove Idolatrous. Knowledge is greater, and Christ now more glorious, by confessions, martyrdomes, prescription of time, and profession of all nations, then in the primitive times. He that now counteth it no religion to renounce a Christian rite, and receive an Antichristian in place thereof, would not have spared of old, to set Antichrist himself in the throne of Christs kingdome. We are unthrifte bankrupts, wasting that thesaurie unworthily, every penny whereof was painfully and narrowly gathered together. The worthy

thy martyrs of preceding times, and glorious instruments of reformation, if they were alive in these decaying dayes, how would they bee ashamed of so degenerated children? How ready would they be in your places to suffer for the name of Christ? Or if yee had lived in their troublous times, spoyled of your goods, hated of the world, pinched in prison, sequestrate from wife, houle, and children, looking every hour for death: consider what would have been your thoughts of infidelity, your words of blasphemy, your deeds of defection.

If it please my glorious head to call you to suffer for his name, let your care bee (as Peter hath taught you) 1. to sanctifie him in your hearts, and not to feare the feare of men. 2. to bee ready with your mouthes to make apologie to every one that craveth a reason of your hope: and 3. to have a good conversation

*Your ease
and your
comfort in
suffering.*

But this goeth **46** **to say**
versation in Christ, that they who
speak evill of you may be ashamed.
And let your comfort be, 1. a good
conscience, arising upō two grounds;
One, that ye suffer for wel doing, the
other, that the will of God bee so:
For howsoever all Christians be cal-
led to suffer, yet every one is not
called to every suffering. 2. your
conformatie with Christ. And 3.
the assurance of an happy out-gate
by his power, who was put to death
in the flesh, but was quickned in the
spirit, and now stands on the right
hand of the father to maintaine his
owne, and to revenge himself upon
his enemies. Deceive not your
selves with worldly policie, under
the name of that heavenly vertue of
Christian prudence, which doth
nothing, intendeth nothing, admit-
teth nothing, in deed, in word, or in
shew, neither by dissimulation nor
simulation against the honour of
God, in prejudice of the least truth
against the love of your brethren, or
the

the duties of your own vocation. Prudence never doth the least evill for procuring the greatest good, for avoyding the greatest evill. Shee is carefull of her own duty, and commits the care of the event to God, to whom it pertaines. She is never so perplexed betwixt two evils, but her eye seeth an out-gate without falling into a third evill of sin. She teacheth her followers either with Cyprian in a matter so holy, as is the casting of a little incense into the fire of an idoll not to enter in deliberation; or else after deliberation with that worthy Prince of Conde to make the right choyce, never to choose sin: to remit punishment to the pleasure of superiours, and the successe to the providence of the most high.

Beside that common necessitie *Speciall dutie
laid upon you all in generall, there of Pastors:*
is a speciall dutie at this time required of my Pastors and leaders. The schooles of divinity, which of late

D were

were a pleasant Lebanon for timber,
to my buildings, are become dennes
of ignorance and impiety, sinkes of
schisme and sedition for my subver-
sion. The sonnes of the Prophets
are made enemies to prophesie, in-
stead of convictions of heresie, hear-
ing nothing almost, but the cen-
sures of sincerity : in place of the
harmony of Christ's Evangel deaued
with dyted contentions about An-
tichristian geniculation. Among
their schoole Doctors sonnes of Is-
mael descended of Hagar, ^t*Misrah*,
Duma and *Massa*, our young-tied

^t Audi, vi.
de, tace.

^t Recondita
orfum &
occultæ eru-
ditionis viri.

teachers, ^t all men of profound
and hid learning, the greatest
Rabbi (but that hee hath no he-
brew at all) whom God hath mar-
ked many wayes in his speeches,
preachings, and practises, bitterly
condemneth them for heretickes,
who stand constant against that,
which of late he himselfe condem-
ned of superstition & idolatry both
by word and by writ, yet extant a-

mong his scollers in his patched and
plagiarie collections written by ma-
ny of their hands. Thus alas my
glory is become my shame, my foun-
taine a puddle, my *Najoth*, my beau-
ty, is become my loathing, my de-
formity. Hence forsooth shall bee
furnished that plentie of excellent
labourers cracked of, to fill the pla-
ces of my faithfull watchmen, for
their fidelity silenced and deprived.
Had my worthy Pastors but the fa-
vour of papists now, or popish
monkes of old, casten forth of their
places, but not out of their livings,
our young divines fore-runners (if
ever any) of religions ruine, would
neither, like the Lyons whelps, make
so great haste by their pricking
pawes to get out of the matrix, and
in into their roomes, nor yet make
their mother so pregnant and partu-
rient. I may hope for some of Lu-
thers spirit forth of these Cloysters;
and I beseech my God to give them
the spirit of discerning. But for the

most part they were never taught
to speake against papists for the truth,
to deale with the soules of people,
nor to live as Christians, and yet
must lay their handes upon the Lords
Arke, temerating my sacred myster-
ties, entring unreverely with shooes,
and all into my Temple, and making
that holy ministry a meane of
temporall life unto themselves,
more then a power of spirituall life
to others.

The discharge of their calling is
conforme to their education and
entry, and answerable to the wishes
of the wicked people, and wiles of
the worldly patrones. In conver-
sation they and others before them
so lewd, that now it is esteemed pu-
ritanisme in a Pastor not to be pro-
phane. Every man and minister
carefull to walk before God, studi-
ous of Scripture, and given to any
abstinence in his diet, as of old hee
was set down by *Ithacius* in his Ka-
lendar of suspected Priscillians: so
now

now by men of Ithacius spirit, in
the roll of Puritanes, who cannot
better to their iudgement approve
the soundnesse of faith, then by a
more licentious and loose behavi-
our. The authority of many prea-
chers is so farre from procuring cre-
dit to their doctrine, that to my
great griefe, and discredit of the
Gospell, that is thought by many in
earnest, which by a learned man was
uttered in jesting, of a profane prea-
cher, that hee would not willingly
heare him say the Creed, lest hee
should take it for a lye, comming
foorth of his mouth. This is it
which carieth with it a secret cause
of the conformity of the most part.
For how shal he that makes no con-
science of morall duties in his con-
versation, count it religious to stand
against ceremonies in his vocation?
Or how can he be a director of thee
in rites, who is a neglecter of him-
selfe in substance. The sonnes of E-
li made the people to abhorre the

offering of the Lord, and they were slaine. When Nadab and Abihu were consumed with fire from the Lord for failing in the outward duty of the ministry, in a matter as might seeme of smal moment, Moses told Aaron his brother, that the Lord would bee sanctified of them that came neere unto him.

Few of the best sort can plead innocent of the matter in hand. If people had been more painfully instructed in times past, they had been better prepared for the present difficulties. Had ye cleared your selves by your Apologetickes to your friends in forraine parts, I had not been despised in the world: neither had your reprochful defection been proclaimed among your adversaries. Had you made your moane to your gracious soveraigne, and layd before his mercifull eyes the pittifull cause of his own deere people, lamentably scandalized, and ready to make shipwrack of their souls upon

upon these dangerous sands, and uncouth rockes of novelties set in their way, his maesties clemency had not suffered matters to come to this desperate passe. If yee, who are the remembrancers of the Lord, had not kept silence, had ye blowen the silver trumpet in the middest of the congregation in the dayes of the holy assemblies, had ye instantly denounced curses against the redifiers of Iericho, had ye informed judicious professors in private and publicke of their owne interest and my danger, had ye withdrawn your presence, your countenance & concurrence from the ring-leaders of that course, had every watchman been watchfull in his own watch-tower, defection had not gone on so farre: at least your unceasant proclames, and continual protests would both have witnessed to the world, and to the posterity after you, that defection was not universal, and also would have given your

selves some hope to bee reposseſſed
in your former liberty, not betray-
ed of you by your wilfull silence,
but extorted from you by wicked
violence. Were this cloud paſt, and
I restored to the ſunne-shine of the
lightlome countenāce of my God,
ye would all be ashamed and bluſh
at your preſent miſ-behaviour.

*In pace leo-
nes, in prælio
Cervi.*

*In the time of peace yee would ſeeme lyons,
but when battell comes, you prove but
Harts.* Could ye have looked that
at the firſt ſo many of Gideons ar-
mies would haue fled home. But if
the remnant were faithfull and for-
ward, their noyſe and light would
yet make Madian to flee. They who
have yeelded under colour of care
for their congregations, but indeed
coſtraint for feare of worldly loſſes,
have brought the reſt of their bre-
thren in ſuſpition, that either they
will follow at laſt, or else that they
deale more obſtinately then conſci-
entiously. It were good therfore
that yee cleared your ſelves to the
con-

consciences of others by the evi-
dence of reason, and sine lift up
your voyce as a trumpet, that the
deafest and deadeſt may heare: that
yee were instant in ſeafon and out
of ſeafon, to ſhew Israel their
transgrefſions, leſt yee bee guil-
tie of their bloud. Why ſhould
yee bee ashamed to cry that in
the eares of others openly, which
ye think with your hearts, & ſpeak
among your ſelves ſecretlie? Who
ſhal ſtand for Christ, & ſuffer for his
crown, if yee fall away and betray
his honor? If ye hold your peace,
Christ will tell you, that the ſtones
will cry out, althoſh whole multi-
tudes of you bee ſilent. Suppose
all Ierusalem ſhould be offendeth at
you, yet it becomes you to crie,
*Thou ſonne of David have mercy on
us.* And, *blessed is he that commeth in
the name of the Lord.* Let ſchisma-
tiques load you, according to their
malicious cuſtome, with carts full
of reproches of ſchisme & ſedition,

yet ye must follow the example of those glorious ministers of God, who before peace upon earth, did sing glory to God in the highest heavens. Ye must first be pure, then peaceable. It is a cursed silence of the mouth, that makes the conscience within to cry. Remember the example of *Aphraades*; remember the modest virgins behaviour, when shee saw her fathers house on fire; remember the cryes of the dumbe child of *Cresus* at his fathers danger. The woe is terrible, that belongs to you, in case ye crie not. The Athenian *Cynegirus* detained the Persian Gallie with his right hand, & when that was cut off, with his left; and being mutilate of both, hee spared not his teeth. No meane should bee left unassayed with God, and with men, to maintain the least parcel of truth for his sake, whose truth it is, and who hath concredit you with the bloud of his own sonne. As the *Libellatici* were odious of old, for

for redeeming from the Gentiles
 their peace with money : so may ye
 be suspected of defection, and deni-
 all of the truth, if yee shall redeeme
 either your peace or places with
 promise of silence. Away with hal-
 ting, with luke-warmnesse, with sha-
 ming to utter the words of Christ
 in the midst of an adulterous and
 sinful generation, lest he be ashamed
 of such, when hee commeth in the
 glory of his father with his holy
 Angels. Promise of silence is a se-
 cret collusion, and indirect appro-
 bation of the contrary course , a
 hardning of the adversaries in their
 wickednesse, and a deserting of your
 brethren in the cause of God. The
 occasion of the preaching of the
 Golpell procured by dealing of this
 sort, is not unlike to Pilates subtili-
 tie , who thought meet to scourge
 Christ, for saving of his life. Mo-
 ses Exod. 10. 25. Daniel chap. 6. 11.
 Iohn Baptist, Mark. 6. 18. had no
 such wisedome. Albeit all thy
 speaking

speaking were but as the washing of
a blackmore, yet bee not mil-led
with the cunning 2nd craftie offers
of your adversaries. Their intention
is to cast you loose of your own or-
der, to draw you on by degrees, to
make the number behind the smal-
ler, the common clamor and com-
plaint the lesse , their owne travals
in cutting off the rest, the more ea-
sie and plausible . And in the end,
when ye have satisfied their desires,
they shall bee hardened in their
course, and ye condemned as unsa-
vorie salt, censured by them as old
hypocrites , condemned by your
owne consciences as betrayers of
the truth, and complained upon by
Gods people, who haue heard his
truth from your lips.

But then might I have good hope
to be freed from this deluge of
defection, and that all my low-
er vallies would at last appeare,
if the tops of my mountaines were
once discovered. If these who in
the

the providence of my God are of
 greatest estate, and have the first pla-
 ces in the kingdome, and high and
 honorable meetings thereof, would
 go as farre before others in zeale, as
 they are above them in preferment.
 Men will mock me (as the servant
 of Strato the Syrian was mocked
 at the election of a king) for look-
 ing to the West for the fift of the
 sunne rising. Yet as it was then first
 seene by that wise servant upon the
 tops of the Westerne mountaines :
 so my hope is in this night of deso-
 lation, to see the beames of my won-
 ted light first upon you of greatest
 place, and then upon the lower
 ground, by obtaining at your hands
 a few reasonable petitions, which I
 will then propone, when I have by
 your patience a little disburthened
 my heavic minde, by demanding a
 few things at the Prelates, once my
 ministers, † Who are ashamed to heare
 what they have done, but have no shame Quibus eti-
dendi qua-
 in doing of that which they blush to fecerunt pri-
 heare.

'dor est, nul-
lus faciendi
qua audire
erubescunt.
Illic ubi o-
pus est, nihil
verentur, hic
ubi nihil o-
pus est, ibi
verentur.

Some de-
mands pro-
poned to the
Prelates.

heare. Where need is they are woyd of
fcare: and where there is no need, there
they feare: Charging and attesting
them, as they will answere to the
Iudge of all the world, to ponder
my demands unpartially, and in the
presence of God to answere them
secretly, in the cabinets of their
soules.

1. First, how they could so farre
forget themselves in so short time,
as to come to this measure of de-
fection, of pride and persecution?
Would they not have answered,
and did they not say in the begin-
ning of this their course, with Ha-
zael, Are we dogges, that we should
doe this mischiefe? And conse-
quently what unexpected extremi-
ty they may yet fall into, if they wil-
fullie goe on in this their wicked-
nesse, the end whereof they can-
not see?

2. Vpon what warrant they can
receive or urge the five Articles,
which may not as well inforce the
whole

whole ceremonies of England, yea
the whole Romulean rites of Anti-
christ, as being of one kinde and
qualitic, onely differing in degrees.
And thus if they can think it tolle-
rable to change my comely Chri-
stian countenance into the painted
Antichristian complexion of that
Whoore of Babel?

3. Whether the Episcopacie which
they esteeme the principall office in
the house of my God, hath any pa-
terne in the mount : and if it hath,
whether their forme of ministrati-
on bee answerable to that instituti-
on, or to the practise of any ortho-
dox Kirk in the world, or to the
caveats sworne unto by their owne
mouthes?

4. Whether in the sight of God
they thinkc the maintainenets of the
reformed religion , or the late for-
malists more faithfull in their cal-
lings, and conscientious in their
conversation? And therefore if it
be not Phariſaisme to pronounce of
the

the fidelity of my pastors by their conforming to ceremonies: and extreme malice to think that men in all other things studying to approve themselves to God and the King, durst be bold to resist in these without conscience, for respect to any popular opinion.

5 Whether that meeting of Perth be one of my lawfull Assemblies, justifiable in the sight of my Lord and Saviour, and the constitutions thereot concluded for Canons, to bee urged upon pain of deprivation: whereupon Ministers are removed from their charges, and many soules famished, for whom he gave his life, for not conforming to a platforme blank as yet, and scarcely drawen in the Idea of their own imaginations? :

6 What warrant from Christ my King, and me, can be pretended for bringing my ministry, and me, under this new bondage in the persons of intrants forced at their admission

to sware, and subscribe. 1. That they shall not onely maintaine his Maiesties prerogative in causes ecclesiasticall; which, what it is, or what is the extent thereof, they doe not well understand; but also the present governement of the Kirk, and jurisdiction Episcopall, in all places where they shall have opportunity, either of privat conference, or publick preaching: and that they shall bee carefull by reading to informe themselves, to the end they may be the more able to withstand all adversaries opposite to the same.

2. That they shall bee obedient to their Ordinary, and all other superiors in the Kirk, speak of them reverently, and in all their prayers privat and publick, commend to Gods protection, their estate not allowed by me. 3. That they shal subject themselves to the present orders pretended to bee the ordinances of the Kirk, and to the orders, which shall be established by consent of the sayd

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Kirk, meaning assemblies framed, and over-ruled by Prelates, and to procure due reverence to the same at the hands of others, by all the means, which they cā use. ¶ That if they contravene any of these poynts, they shall be content without making any contradiction, to bee deprived of their ministry, and to be reputed perjured and infamous persons for ever. And by these oathes and subscriptions, that they would consider, what mischieves may bee wrought in the after ages, when they are dead and gone.

¶ Whether it were more pertinent to deale with their brethren

*Pastores facti
estis, non per-
cussores, nova-
arque inau-
dita est ista
prædicatio, que verberibus exigit fulmen. Aliud est quod agitur
typho superbie, aliud zelo discipline: Plus erga corrigendos agat
benevolentia quam severitas, plus cohortatio quam commandatio,
p'us charitas quam potest. Sed hi qui, que sua sunt, quaerunt, non
que Iesu Christi, saecle ab hac lege discernuntur et quam domi-
ni magis quam consulere subditu' quaerunt Place honor, inflat su-
perbia et quod provisum ad concordiam, tendit ad noxiam.*

which

which will inforce faith by strokes.
 Pride effectuates one thing, and discipline another. Favour should be more used then severitie, exhortations more then threatnings, love more then law. But by such forms it is easie to discern, who are they that seeke their owne, and who the things of Iesus Christ , sayth the Canon law their owne paterne.

8 By what conscience, reason or law, they have deserted their flocks and pastorall charges, entred into civil place and pompe, breaking the caveats, and contrary to their alledged commission for keeping of ministers in quietnesse and peace, and vindicating the Kirk from poverty and contempt, have they taken upon them the power of both swords against the whole subiects of the kingdome, and summarily to confine, ward, imprison, discharge, silence, suspend , deprive , authorize and exauctor at my ministers at their pleasure?

If the Lord should cause a terrible finger to come forth, and write these, and a thousand other their presumptuous dittaes upon the wall over against them, where they use to sit Balthazar-like in their sacrilegious pompe, abusing the furniture of his house; their brightness would change, their thoughts would trouble them; so that the joynts of their loynes would loose, and their knees would smite one another. I have borne them, but to my griefe and shame. They have given me cause to pronounce the curses of Job upon the day of their birth. For they neither care to bee esteemed bastards themselves, nor to brand me with the marke of an harlot. They prove *Loammi*, and would have me to prove Apostatical. Had these my forlorne hopes, but one sparkle of true love to my spouse or me, they would resolve with Nazianzen, to undergo Ionas punishment for stilling of this tempest,

pest, and to preferre my peace to their own preferment. What can I doe but mourne, intreat, protest, rebuke, expostulate. I call therefore heaven and earth, their owne soules, the testimonies of al who have been acquaint with them, and their proceedings, to beare witnesse against them. Beseeching & exhorting them by the salvation of their own souls, by the tender mercies of Christ, by the precious drops of his blood, by that excellent price of their redemption: if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any love to his glory, to his blood, to his Gospell: and if there be any pitty in their hearts to the breasts which they have sucked, to this sinfull land, and their owne native kingdome, to returne to God, to repent them of their course, to leave off to allow, to defend, to urge that, yea and persecute for that, which of late they were wont to condemne,

and even now almost could hardly have tollerated. Let them forbear any longer (as it is to be feared, they have peevishly been doing) to fight against God, to kick against the pricke, to vaunt themselves proudly in the glory of their munition. Their craft is knownen ; can they dance naked in a net, and think not to be seen? The seams of their black policies are sewed with white threed. If they shall persist to stop their eares against all admonitions, to harden themselves in rebellion against God, still to proceed in their truculent breathings, Thrasonicall boasts, and tyrannous executions, and shall for their backes and bel- lies, and the making up of their hou- ses, make havock of the puritie of Gods truth, and the liberty of the kingdom of his sonne : As the Lord lives that sees them, he shal yet harden their hearts more, and at last shall tread them in the wine-presse of his wrath, and there shal be none to

to deliver them.

Now my petition, backed with the authority of a mother, to your honors is, that for the glory of Christ's kingdom in this land, the adorning of his majesties crowne, & quietnes of his loyal subjects, the endles praise of your selves, and flourishing of your honorable estate, and the particular comfort of the Ministers and congregations within this realme in this time of distresse felt and feared, I may by your timous intercession at his gracious majesties hands, and uttermost endevours debtfull to God from your place, obtaine how soone occasion may be offered.

I A sufficient and ready execution of former actes of Parliament made agaist the fearful blasphemy of Gods name, profaning of the Lords day, and contempt of his sanctuarie, and service, so universally overflowing this land, not onely in the persons of poore ignorant, in a

Petition in al
humility to
the Nobilitie
and Estates
to deale with
her Majestie.

manner tyed to these horrible crimes by a cursed custome, & beggerly necessitie : but even in the more honourable sort, whose damnable example encourages their followers to sinne without feare: with such additions as may represso and restraine these crying abhominations in all, without respect of persons.

2 A safe liberty to enjoy the profession of our religion, as it is reformed in doctrine, sacraments and discipline, and hath been openly professed by Prince, Pastors, and people of all rankes, your predecessors of worthy memory, your selves & us, all yet living, these threescore yeares by-gone, and above.

3 A full deliverance from, and a sufficient defence against all novations and novelties in doctrine, sacraments, and discipline, and specially such, as by constitutions of the Kirk, confessions of faith, louable lawes of the countrey, and long

con-

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continued practise hath been condemned, and casten out as idle rites, and Romish formalities, under what soever pretence they plead for re-entry.

4 That no act passe in derogation, or prejudice of the actes already granted in favour of Reformation, liberty of Assemblies, convenient execution of Discipline, &c. or for corroboration of new opinions against the same: concerning whether Episcopacie, or ceremonics the shadow thereof, which for the peace of the Kirk by heavenly wise-dome should bee rejected before they be ratified.

5 That all ministers provided to Prelacies, and admitted to vote in Parliament, be urged to observe the Act granted in their favours to that place; especially the provision expressed therein.

6 The happiness to live under his Majesty, and his highnesse ordinary Judges, and Rulers established

E s. by

*Trial to bee
made by the
word.*

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by lawes and custome, and that our
cause be lawfully cognosced, accor-
ding to order and justice, before a-
ny sentence passe against our per-
sons, places, & estates. In the name
of Iesus Christ intreating and com-
manding, all worldly and personall
respects set apart : yee look with a
single eye upon the matter contro-
verted, not suffering your faith in
Iesus Christ to bee blamed with
partiality : yetry all with the touch-
stone of the Temple, and ballance
of the Sanctaarie. Consider the ex-
ample of Moses, when hee saw the
Israelite & Egyptian fight. He spent
no time in rebuking them for the
strife, but drew his sword, and slew
the Egyptian; But perceiving a de-
bate betwixt the Israelites, he sayd,
We are brethren, why strive yee? If the
intended novelties be Israelites,
then may yee say, Why strive yee;
but if they be of that Egypt, from
the bondage wherof the Lord your
God miraculously hath seru you free,
then

then may they not be reconciled to
the truth : but being slaine by the
sword of the Spirit , must also bee
proscribed by your authoritie . Use

*By true
zeale.*

the triall of Elias against Baals
Priests , (albeit without the miracle
of Elijah) take my bullockes and
theirs , that is , the urged novelties ,
and the possessed liberties , or alas
the liberties that I once possessed ,
(for now whether I possesse them ,
or not , it is uncertaine ,) lay their
peeces on the altars , and on which
God sends the holy fire of zeale in
the powerfull preaching of the
word , and consuming of sinne , let
that bee received .

When no man
was able to discerne betwixt Alex-
ander the sonne of Herod before
put to death , and a certaine crafts-
man like unto him , who gave him-
selfe out for Alexander , as though
hee had escaped by favour of the
executioner : the noble and wise
Augustus by griping his hand , tried
him to be an Artificer , and punished
him

*By the fruits ,
and not by
pretext of
antiquity , or
outward ap-
pearance .*

him for his falsehood. Would it please your honours, whilst so many learned and wise are deceaved with the counterfeit face of these novelties, but to gripe their hand a little, and to try what hath beene their frootes, where they have been admitted from the beginning: ye shal incontinent finde that they have been voyd of the sap of grace, and that their best workes evidently declare, that they never were begotten, nor blessed by the father of peace. Their own maintainers confess that the controversie about them, hath brought confusion, breach of the second command of love, rent my body into divers parts, divided my people into divers sects, and the sheep to despise their Pastors, and estranged them from the love of their flockes. It hath confirmed the prophane in their impicities, and given way to the common enemies, distracted the mindes of the multitude, and shaken their faith who

who for the most part knew no other difference betwixt Christ and Antichrist, but that which consists in externall shewes and formalities. It hath brought the ruine of Christs kingdome, and increase of Satans, partly in superstition, and partly in impiety. And in a word, generally hath put out the life of true religion, and brought in Atheisme. Bee not satisfied with a fashionable and superficiall triall, but examine them from the very root, and from the ground rip them up. As wise Nehemiah tried who had right to the Priesthood, by searching their lineall descent from Aaron. It was not sufficient for them to cleare their genealogie by writ from Levi, and Coath: for so the childrē of Habaiah and Barzillai had been admitted, & had brought the wrath of God with them. Men may alledge, and perhaps prove by writ, some such customs as they urge, for some hundred years in my neighbour kirks,
but

but except it can bee cleared, that
they have their pedigree frō Christ,
or his holy Apostles, they ought to
be esteemed uncleane, and should
not be received, as belonging to me,
or my ministers. All these, and
many moe, have vexed me before,
and being mans inventions in the
matter of Gods worship, waxed
old, and weak, (As it fareth with e-
very errorr contrary to the course
of verity which groweth ever gree-
ner and stronger) and at last dying,
were cast out of my habitations, as
vile and stinking carrion, that now
the opening of their grave raiseth a
noysome fleur in every spirituall
and excercised sense, and if they bee
taken up againe, shall make many
poore soules of weake constitution
to perish through their pestilent
contagion. It cannot be denied, but
they have been defended by some,
and digested by others by way of
Interim, till opportunity of further
reformation in the Kirks and coun-
tries,

tries, where they had place. But be- <sup>Perh affem
buy wanss &
paerne.</sup>
fore this time, we dare be bold to
say, never any kirk, countrey, or
cōscientious Christian did so much
as enter in deliberation: whether
they should have been reposseſſed,
where they have been displaced.

Let the two renoumed maisters of <sup>Hooker and
Saravia the-</sup>
English ceremonies, profound Hoo- <sup>selves against
the re-entry</sup>
ker, and fordward Saravia, be heard ^{in as of Rites.}
in this poynt. The one sayes,

much, as they goe about to destroy a <sup>A multæ
thing, which is in force, and to draw in sunt reforma-
that, which hath not as yet been recei- tæ ecclesiæ
ved, and to impose that which we think qæ lineam
not our selves bound unto, and to over- ilim vestem
throw things, whereof we are posſeſſed: sunt, & pe- non admit-
that therefore they are to take them to re, rinarū ec-
the opponents part, which must consist esia, um mi-
in one of two things: the one that our sularum let-
orders condemned by them, we ought to & tæ lern-
abolish: the other, that theirs wee are, que
bound to accept in stead thereof. And ecclesiæ en-
the other, † he that would bring in the num, entur.
qui in illis ecclesijs usum hujus vestis vellet introducere, a schism te
non posſe excusari, sicut nec a superstitione quicquid contra ad suam
excusationem posſet allegare.</sup>

use

use of the surplice into the reformed Kirkes, where it hath no place, cannot be excused from schisme, and superstition, whatsoever bee alledge for his excuse. As he speakes of one, so hee speakes of all.

*The moane of
the Kirk of
old under
the burde of
ceremonies.*

The drierie lamentations, & heauie complaints of the unsupportable burthen of the ceremonial yoke, powred out in all ages by the holy men of God, may provoke the compassion of the hardest hearts. Augustine in his time complained, that the Kirke was pressed contrarie to Christis mercifull institution, with such a servile burthen of ceremonies, that the state of the Iewes under the law, was more tollerable, then the condition of Christians: seeing they were subject onely to Gods ordinances, & not to humane presumptions, as Christians are. How would hee at this time have mourned for the case of other Kirks, and for the perill that I am in! Erasmus, Polidorus Virgilius, &c.

&c. sing the same ditta. It is a certaine truth, many ceremonies; little faith. Look how much is added to the midding of rites, as much is withdrawn, not onely from Christian liberty, but from Christ himself, and his faith: while the multitude seeketh for that in rites, which they should seek in the onely sonne of God Iesus Christ. The greater bulk of bodily ceremonies, the lesse spirit of true devotion. The true worshippers under the Gospel shall not say, *The Ark of the Lord:* they shall forget all thole outward ceremonies, and never revive them. Moses his vaile, farre more all other things, that neither were nor are frō God, is removed, and now may we with open face behold the glory of God. Then the sea about the altar was of brasse, and could not be pierced with the sharpest sight: but now our sea about the throne is glasse, clearly convoying the knowledge of God unto our minds. The Amphiscij can tell, that the more

shadow the lesse light. The shadow alwayes accompanies the body, sometimes it followes behinde, but sometimes also it comes before. Ye may be sure the dark body of error is not farre off, when the shadowes of ceremonies are at hand; and iustly may feare, that they are the harbingers sent before by Satan (whatsoever be mans intention) to make place for their owne substance. Oh, if the Lord would open your eyes to see the subtill working of that mystery of iniquity. The web may be divided in mens intentions, who possibly mind no more for time to come, then they urge for the present. But in the iustice of God, punishing the world for the contempt of the truth, and in respect of Satans malice, bringing in his lye, it is all of one thred. And that which is begun by one, may be wrought out by another, entring upon the preceeding labours. Ye see not this weed growing; but it will

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will be perceived to have growen.
The seeds of Popery were secretly
sowen in the Primitive Kirke, and
by degenerating ages grew up to
that monstrous height, which now
the world wonderis at. But alas all
our countrey wit is *Metanoia*, af-
ter wit. My people are like the A-
thenians, who (as Demades obje-
cted to them) never intreated for
peace, but in mourning gowns; that
is, after they had suffered great cala-
mitie in battell. When afterward
ye are poysoned with errour, and
over laden with crosses, ye and your
children after you shall be forced to
cry out upon your owne madnesse
and folly, that would not see and
resist the beginnings of so great
evils.

The remanent sparkles of natures
light, looking upon the common
providence of God, may let your
Honours see, that it serves most for
the prosperity of Kirkes and King-
domes, that ilk constitution and
Light of na-
ture, true po-
licie, and co-
mon equity
against Eng-
lish formalit-
ies in our
Kirk.

Order in a Societie should sort with
the nature, disposition, and condi-
tion of the people. My people have
from the liberal hand of their God,
externall abundance for the honest
sustentation of their bodies, with a
substantial, sound, and simple religi-
on for the salvation of their soules.
Yet farre from the artificial fulnes,
whereby the Tyrian spirits of the
world do disquiet their neighbour
nations, striving to subject all to
their formes, that they may reigne
over all, as Queenes; against the
protestations made in all the con-
fessions of faith of other Kirkes. A
single forme of policie is more fit
for a plain people, and mean provi-
sions, then the gorgeous shew of a
pompous port, necessarily requiring
rents, complements, and carriage,
that neither this land may beare,
neither wee nor our fathers have
learned. Rites must have rents: their
service is both cumbersome & cost-
ly: they scorne the assignations of
our

our plotted povertie; they strive
with Staresmen, Earles and Lords
for place & precedencie; they loath
the preaching of the Gospell, and
like better the chief places of estate.
The restitution of the Kirk to her
wonted possessions, & to her world-
ly dignities, must goe on together
with equall speed. Neither can so
long experience be denied, but that
ordinarily the estate of the com-
mon wealth accompanies the con-
stitution of the kirk, as the morning
starre goes with the Sunne, which
Constantine acknowledged in his
grant to the Kirkes of Africa, thus
beginning his Epistle, *Considering*
that the due observation of things per-
taining to true religion, and the worship
of God, brings great happinesse to the
whole estate and common wealth of the
Empire of Rome: and Charles the
8. of France lamentably experienc-
ed. For when he had faire occasi-
ons to reforme the Kirke of Rome
at his pleasure, and to help the Kirk

of God, he neglected both wheresore shortly after striken with a sudden sicknesse, he died, according to the forewarning of Savanarola; who told him plainly, that he should have great successe in his voyage to Italy, for reforming the corrupt state of the Kirk, which if hee did not, he should returne with dishonour, and God would reserve the honour of that work unto some other. All the policie of Achitophel, and wisdome of Salomon, can not establish a kingdome, wherein the kingdome of Christ is misregarded. His true worship is the pillar and wall of policies. If the Lord remove his truth from you, hee will deprive you also of your civill liberties, and give you over into the hands of mercilesse enemies. If he spare not his own strength, and glory, but give over the one to captivity, and the other to the hands of his enemies, he shall respect you no more then the mire in the street. The nation

nation and kingdome that will not serve the Lord shall perish, and these nations shall be utterly destroyed.

My faithfull ministers, and obedient children to the meanest are all Gods people, and his majesties loyal subjects and faithfull servants. The testimonies of his love belong to them all for their comfort in this world, and safe conduct to the world to come. As they feare God, they honour his highnesse, they pray for him and his children, and all that are in authoritie, that they may lead a quiet and a peaceable life in all godlines and honesty. For this is good and acceptable in the sight of God their Saviour, who will have all to be safe, and come to the knowledge of the truth. They wish from the desires that lodge within their breasts, long life unto his Majesty, a secure reigne, a safe house, valiant armies, a faithful counsel, good people, a quiet world, *Et quæcumque hominis & Caesaris sunt vota.* They

stand by that reformation, that hath
been so profitable and comfortable
these threescore yeares by past: gi-
ving more reasons for it, then hath
been, or can be clearly answered.
How can it stand then with the
grounds, either of good policie, or
Christian equity, for removing dis-
sentions, to yeeld respect, coun-
tenance, support, and authority to
the other party, neither having nor
giving evidence of reason for their
pretended novations against the re-
ceived truth. Although the inferior
law were enacted, (as God forbid)
yet in all Christian Prudence it
ought to give place to the royall
law of love, and unity, as being of
a more noble descent. But since
unity forbids, and peace declares
her discontentment in the begin-
ning, how shall this ever contenti-
ous and unruly Hagar be heard to
contest with Sarah. Were not this
a way to bring a further rent and de-
solation upon the house of Abra-
ham

ham. Upon this ground, what great tollerations have been granted by Christian Emperours, and Kings, all men know, who know any thing in History. It is better sometime to give connivence, then by untimous cures to waken diseases. And as one sayd to Augustus, It is a speciall poynt of wisedome not to suffer new names, or ought else, wherfra discord may arise.

The cause wherein they stand, and for the constant defence wherof they are traduced under the odious names of Puritanes, precisians, schismatickes, Anabaptists, and the like, is an article of your honours owne worthy profession and confessio of faith, wheroft the adversaries themselves were preachers, and practisers of late, and have never yet made any publicke repentence for their former heresies. Augustine could say, albeit in a different case, Let them exercise crueltie against you, who never were deceived.

*Intendit coni-
uenientia melia-
ns est, quam
intempestivis
remedij deo-
licis incen-
dere.*

*Judgments to
be given not
according to
the basnesse
of the defen-
ders, but ac-
cording to
the truth.*

*Respsuite.
ne cum suscip-
te pium.*

errore decepti with the like error, wherewith they see
 ti sunt, quan*do* you deceived: but as for me, I am not
 vos deceptos vident, ego the man that can be cruell against you,
 autem seire whom I must beare with now, as I did
 vos omnes no non possit, comport with my selfe then. But they
 quo*s* facis make my ministers to find the truth
 me ipsum illo of that which is in the French pro-
 temone ita verb: *Qui son chien veult tuer, la rage*
nunc debet sustiner. he that is disposed to have
 his dogge killed, will first have him
 thought to be madd. As I will have
 them for their part to resolve with
 Daniel, to sustaine the wrong of
 such Assyrian nick-names, and by
 the grace of the God of Daniel, wil
 have them both to abstaine from
 these impurities, and to profess the
 detestation of the least shew of
 them: So I would wish your ho-
 nours upon the other part, not to
 judge of them according to mens
 calumnies, but to the truth of God.
 And consider upon your beds, who
 they are that yeeld, & what are they
 that stand, and upon what induce-
 ments. Ye

Ye can hardly poynt at any one
of my ministers, but hee is in some
good measure fifted for the work
of the ministry. And howsoever
according to the diverse roomes in
my habitation, lesse or greater, all
have not the same measure of light:
some torches for more publick pla-
ces, and others smaller lights for
their own cottages: yet every one
makes conscience of residence to
shine in his own roome, both in the
purity of doctrine, and life, to my
great joy and your benefit, by the
blessing of God upon their labours:
hardly any one of the other side,
but hee is either, &c. They have
large rents, if not great wealth: the
others portion is but meane. The
one is encouraged with outward as-
sistance, the other enfeebled with
cries, crosses, and ensuing dangers:
the one richly rewarded for proud
practises, the other are boasted for
painfull labours to clear and defend
a just cause: the one, men of glo-
rious

rious state, and great pompe in the world, the other trode upon a unworthy of the countenance of the world. The one take leasure from their charge to invent and publish their pleasure : the other have no time frō the charge of their flockes, to cleare the truth. To the one, the presses are open and free : to the other it is neither safe nor possible almost to print a few words of this sort; farr lesse labours of greater moment, and better use. The one gets money for their hungry pamphlets: the other counts charges & hazard gaine. The one are both parties and judges of the cause: the other dare scarcely make provocation in publick to the Lord Iesus. The one finally by their defection rise, and become Princes of the world: the other for their constancy are thrust downe, and tyed fast to the crosse. Wherby ye canot but see, whether the love of the world, or the zeale of God, be the spirit that blowes in the

sailes

sailes of their affections. Know yee
not, that howsoever they bee coun-
ted few, silly, and of base resolution,
yet if they esteemed not more of a
good conscience, then they who
make a covenant with death and
hell, and put the evill day farr from
them, they might speed as well as
others in worldly projects. Can
it bee denied, but they preferre the
peace of their soules, and purity of
their profession, to the pleasures of
the world, wherewith others are
pampered? Were it proclaimed by
the Emperour, *Let us take from them auferamus ill-*
these hurtfull riches : for that were a lu nocentes
work of charity, the zealots of this divitias: hoc
course would grow key cold. *enim facere*
est opus char-
ritatis.

Suffer not then poverty, pau-
city, pusillanimity, prisonings, war-
dings, difficulties of writing, prin-
ting, uttering and countenancing
Gods cause, and thousands of such
disadvantages, be a prejudice to that
truth, whereof ye are convinced in
your mindes. Be not deceived with
this

this new, fond, and false glosse of indifferencie: look to God, to his word, to the parties, to your owne soules, and to that great day of the revelation of Christ Iesus. As the pretext of conformity, the visor of unity, the null-authority of a pseu-do-synod, wanting formality, fulnesse, and liberty, should not bee a Gorgons head to terrifie them: so should it neither by serpētine slight deceive you.

Cōditions of conformity. In conformity there is to bee respected, 1. The substantiall truth of God, wherein all true Conformitants must agree. 2. The sincere ministery, and sorts of ministers appoynted by the sonne of God for our edification in the truth. 3. Christs incommunicable prerogative in appoynting of the Sabbath, and solemne ministratyon of the word, sacraments, and discipline. 4. The edificatiue use of these ministrations in the several ages, Kirks, & kingdomes of the world. 5. A clear distinction

distinction between divine and ec-
 clesiasticall rites, the indifference
 in nature, the expedience of use, the
 diversitie in practise of ecclesiastical:
 according to the saying. It is not pos- Impossibile
fuerit omnes
ecclesiasticū qua-
per civitates
sunt & regi-
ones ritus cō-
scribere. Nul-
la religio e-
osdem ritus
custodit, eti-
amsi eandem
de illis doc-
trinam am-
plexetur.
 sible to take up all the diverse rites of
 all Kirkes in all countries. No religi-
 on observeth the same rites, albeit it
 embrace the same doctrine of rites.
 The attempt of the contrary, will
 still prove, as from the beginning, a
 malady a thousand fold worse then
 the moraine of ceremonies. And
 without these conditions, a confor-
 ming with men, is but a contesting
 with God. As for the conclusi-
 ons of men, *Tout proposition huma-*
ine a autant d' autorite quel autre si
la raison n'en fait la difference, Even
 so are the sentences of all Kirkes e-
 quall, except the authority of the
 word make the difference. Belongs
 not the judgement of discretion to
 all Christians? Shall my children
 with weathercockes, be caried with
 every uncertaine winde of mens
 mouthes,

mouthes, like fooles runne with the cry, & suffer themselves like beasts without reason to follow the dreave. This were to make every constitution like Nebuchadnezzar his Image, and Roman-like to make the name of the Kirk the rule of all religion. Can that one null-assembly, the nakednesse whereof is now layd

Quis ferat eos, qui alia quāpiam sy- nūdūm p̄a- ponunt Ni- cīnē. At quis non potius oderit eos qui rejiciunt parū detre- za, & p̄a- ponunt recē- tiora nuper simili- contentione, & vi expref- sa. Quā cum illis homini- bus sociatē inire velit, qui ne quidē sua ipsi su- entur.

open to the eyes of the world, beare down all the formall, full, and free councells of this nation before, and all the determinations and constitutions of your worthy forefathers of blessed memory. Who can enter in fellowship with them, who defend not their own conclusions? My ministers have clearly testified by their admonitions presented to the Parliament holden at Perth in the yeare 1606. in generall assemblies, and at other occasions before and since, their detestation of all novelties and novatisons of that sort thrust upon mee. Many a one that hath consented thereto in shew, and for worldly respects

spects, testing yet unperswaded in
 their own minds, and unable to per-
 swade others of the contrary judge-
 ment, if they saw the day of their
 liberty, & were free from the stroke
 of worldly inconveniences, would
 cry with the Bishops of Asia, *Not by Nos non no-*
our owne wils, but by necessity, have we stra volunta-
been moved to subscribe: we consented te, sed necessi-
with our words, not with our hearts. *subscripti-*
 And to declare, that that act was *nus: non a-*
 unlawfully begotten, the fathers of *nimo sed ver-*
 it would deny that they begat it *bis duntaxas* *consensimus.*
 with that face, & force, that it hath
 brought with it into the world.
 Your honours may remember also,
 your owne religious provision ex-
 pressed in that act, whereby min-
 isters are permitted to vote in Parlia-
 ment. The particulars of their place
 and office are remitted to be treated
 by his Majesty, and generall assem-
 bly; but prejudice alwayes of my
 jurisdiction, and discipline, estab-
 lished by actes of Parliament made in
 any time preceeding, and permitted
 by the sayd acts, to all generall and

provinciall assemblies, and others
whatsoever my presbyteries and
Sessions.

*The poynts
controverted
are material.*

Men may muse at the matter, al-
ledging that my children make
mountaines of mots, tragedies of
trifles, and raise a noyse about things
indifferent, circumstantiall, acciden-
tal, and that with their brethren. But
first it can be no prejudice to them,
or the cause they maintaine, that
they stand in it against their bre-
thren: seeing they are defenders of
themselves, and not persuers of their
brethren. The promise, Rev. 14.
13. Blessed are they who in the last
time suffer against the beast, as well
as they who in the first times were
persecuted by the heathen, belong-
eth to them. For if the Lord mea-
sured sufferings by the inequality of
his enemies, and not by the equity
of the cause, there would bee great
disparagement betwixt the Martyrs
put to death by the Pope, and the
persecuting Emperours. Neither
is there any suffering here, but for
that

that which is papall. It is no shame for them to suffer that of their brethren, which Christ suffered: neither is it honour to their enemies to doe that, which Iudas did.

The Spirit of God Revel. 2. speaks more comfortably to the kirk of Smyrna, a figure of the Christian Kirk under Constantine troubled with intestine enemies: then to Ephesus representing the primitive Kirk invaded by the heathen. *I know thy workes, and tribulation, and poverty, but thou art rich: and I know the blasphemy of them which say they are Iewes, and are not. Feare none of these things, &c.* Let him therefore that is righteous, be yet more righteous, and he shall have a crown in the end.

Next, let them be considered i. in the urgents intention. Whatsoever they be in valuation, they are not of so small moment. For albeit they bee concluded by way of counsell, and not of command; albeit that conclusion want a sanction; albeit

no punishment bee determined by law; and albeit that Synod be known to be null, yet they lay upon the transgressors, and for their cause, upon their innocent families and congregations, the heaviest of all punishments, except death: and to some equall with death, if not more bitter, and intollerable; heavier then for non-residence, idlenesse, error, wickednesse, scandall. In deliberation they are talked of as indifferent, but in execution they are enforced as most necessary. A necessary conclusion inferred upon indifferent premisses. Anticeremonial Christians more rigorously used then Antichristian practisers of ceremonies. Papists without prejudice to their lives, livings, and liberties, enjoy the comfort of the countrey. To his Majesties loyall and religious subjects, is denied favour to sith at home in the cause of publick and privat grievances; and to go with the armies of Israel against the Philistins of Rome. Let a man

bee Paules presbyter in every poynt, yet a mote of ceremonies shall marre him. Let him be a Demas, or Demetrius, a formalizing ceremony shall accomplish him. Is not this to neglect the greater things of the law? Is not this to make the precepts of God of no force for mens traditions? To love themselves above God, and to bee wedded more to their owne wits, then to his divine wisdome.

2 In their bitter effects of changes brought upon the preaching of the word, ministration of the sacraments, discipline, cōfession of faith, and the whole worship of God in so short time.

3 In respect of the practise of religion so frequently, and ordinarily to be performed of all: that no man can either bee ignorant or carelesse of any poynt, but must bee settled and throughly resolved in all, except he would hold his soule on a perpetuall rack, and make his whole devotion and service dōubtosome,

and comfortlesse.

4 According to the confession of both parties, tending to the honour or dishonor of Christ, serving either to beautifie or deface his spouse, and to the edification or destruction of weak Christians.

5 In the estimation of some holy martyrs: who, howsoever in their prosperity they contended for them: yet neere the time of their martyrdome, when their minds were most unpartiall, condemned them for foolish and abominable. And in the judgement of many worthy men, suffering bitter persecutions for the like: as for *officium Ambrosianum*, the service of Ambrose against the lame Liturgie of Gregory, and refusing to practise in matters of farre lesse importance. If yee looke to the fountaine, yee sustaine a common cause with all the Saints, who in any age have opponed themselves to the current corruptions of the Kirk & Kirkmen in their time: such as Basil, Ierome, &c. The

Albu-

Albigenses contemptuously stiled
Apostolickes, the Waldenses called
Puritans, &c.

6 In consideration of the change brought upon me, and of the course of my declining from my former perfection, my errors now may bee smaller : and yet my case is worse, then in my growing dayes, when I was wrastling against greater infirmities. My lukewarmnesse then was a way to, and a degree of heate, but now after my zeale, I am become Laodicean, waxing colder frō day to day : And increase (with Vincentius) I love; but defections & changes I loath. *Our bodies (sayth he) albeit in processe of time they grow, yet they change not. The same members, the same joynts are in children, which are in men, though in the one stronger and greater; in the other smaller and weaker. But if the shape bee turned into another kinde, or any thing be added to the number of the members, or taken from them, then either the body perisheth, or becometh monstrous,* or

at the least becomes weak. It is right so in religion, if we begin to make changes, wherof the kirk of Christ should be a diligent keeper, changing nothing, diminishing nothing, adding nothing. I admit no alteration for indifferent that tends to Apostasie, and not to accretion.

7 Considered in themselves, & not in relation to other things more necessary. A leg or an arm is necessary for a mans body, yet not in that degree, that it is necessary for the life, as the soule. I may live, & be the kirk of God, so long as Christ by his spirit breathes faith into my soule. Yet wanting the least thing which God hath ordained, and receiving supply of a leg of wood from mens artifice, I can never bee beautifull in Gods sight, nor cheerfull in performing my own actiōs; but pines & dwines away, til at last nothing be left, but a stinking carkasse, unfit both for the habitation & celebration of the ma-jesty of my God.

8 Whatsoever they be in theſelves, and

and in their own nature, yet falling under our use and practise, they become to us either good or evill, and consequently, either sin or acceptable service, wherin Scandal beares so great sway, that for avoyding of offence arising upō weaknes or ignorance, all actions, albeit never so lawfull and profitable, which are not necessary to salvation, are either to bee left off, or kept up, or at least to bee put off till another time. Woe bee to them not onely who give offences, but by whom offences come.

¶ The Fathers in the primitive times, partly preferring the Vernish of the Iewes religion, and the pompe of Paganisme to Christian simplicitie. And partly with greater zeale then knowledge, desirous to enlarge the boundes of Christ's kingdome, by drawing both Iewes and Gentiles unto their profession, did change sacraments into sacrifices, Pastors into Priests, Tables into Altars, Prayers into Liturgies,

proprietate scandalum, quod vel ex imbecillitate vel ex ignorantia nascitur, declinandum, omnes quantumcumque recte aut utiles actiones que ad animi salutem non sunt necessariae pretermittenda vel occultanda aut saltem in in aliud tempus differenda sunt.
Thom. 24. 2^e
q. 43. artic.

Saturnals into Christmffe, &c. And
pestered the Kirk then, with heapes
of their ceremonies. *Quod consili-
um specie prudens, re anceps, eventu in-
felix, hodieque lugendum & luendum
est Ecclesie* sayth Tilenus, what-
soever some talke now of his Pali-
nod in particulars. It was not law-
full for the heathen Poets to bor-
row matter from traditions of Scrip-
ture, and in their allegorizing veine
to persue them for their purposes
of profanity. Lesse tollerable for
the spouse of Christ to begg orna-
ments from enemies, whether at
Ierusalem, or Athens. But farrest
from indifferencie, and most intol-
lerable in you, who ought to bee
wise by the dolefull experience of
others, to walk again upon the same
snares, after yee have escaped twice,
to make shipwrack, to lick up your
own vomit, and to make your sins
once of a simple die, now to bee of a
scarlet colour.

10 By reason of the warrant,
which they seek without the boūds
of

of the law and testimony. Yee have no other Ephod, no other Vrim and Thūmim but the light of scripture. Herein as in the breast of your high Priest, may yee see and read the will of God for your direction in all your actions, as they are actions of a Christian, even your naturall and ci-
vill actions, farre more your religi-
ous duties. So that albeit yee can
neither conclude affirmatively, nor
negatively frō the words of mē; yet
were your knowledge as ample as
the Scriptures, and could your faith
adequat the largenes of the revela-
tion therof, ye might inferre a con-
clusion both wayes from them.

In all these considerations they
can bee no indifferent judges, that
call them indifferent. When it was
objected by Mauritius the Empe-
rour to Gregorie, that he busied the
Kirke with a needless contention,
when the question was about the
name of universall Bishop: hee an-
swered, *Tbat some things are, frivo-*
volous, and not hurtfull, other things
frivolous

Quedam frivola et in-
noxia, quae-
dam frivola
& noxia.

frivolous and hurtfull : albeit indeed there be nothing frivolous in the matters of God. Carnall men have coined with their wit, a new Category of indifferent things: and have made the *Genus summum* their own wil. The prophetical & princely office of Christ is no lesse perfect, then his priesthood. And he that either addeth to his word or discipline, or yeeldes not obedience to them in every poynt, can have no comfortable hope of full redemption by his sacrifice. It is a fearfull judgement, and a wide doore to finall execration & hardnes of heart, first to revolt, and peevishly to rcbell against the light once received, and now to be guiltie of affected ignorance, closing your eyes against ingyring knowledge. Albeit Pastors who are to teach others, in respect of their office and place, be bound to know many things, which others of another condition and vocation are not, yet considering the occasions and means offring things to

to your particular consideration, even secular persons, and privat men are bound to know & beleeve that, whereof Pastors themselves not observing it, may bee safely ignorant. Refuse not, resist not the least truth of God for pleasing of your selyes, or others. Albeit any of my ministers might with Ambrose, speaking to Theodosius & Valentinian, say, ^{Hope of his} Ma.graciosa touching his majesty, ^{that it is neither} favour.

imperial to refuse the liberty of speking, Quod neque nor pastor all not to speak that which he imperiale sit thinks. In Gods cause who shal ye heare, libertate di- cendi negare, if yee heare not Gods minister, by whose neque sacer- greater danger ^{suo} is committed. Who dare, dotale quod be bold to speak the truth unto you, if the sentiat non minister be not bold? Yet far be it fro dicere. In them to utter any thing, that may causa ve- exulcerat his meeknes, or provoke ro Dei quem their dread soveraigne to wrath. As audies si sa- Emperours know (saith Tertullian,) cerdotem non audies: cuius who gave them the Empire, they know maiori pecca- that it was even the same God who gave tur periculos: unto them to bee men, and to have hu- quis tibi re- mane soules, they will perceive that rum audebis dicere, si sa- bee onely is God, in whose onely power cerdos non audeat. they

they are so with him. My children
acknowledge, that after God, Kings
are in order the second: and among
all the first. It becommeth them to
feare God, and honour the King,
who should be as an Angel of God,
a defender of the faith, a nurse fa-
ther of the Kirk, and a comfor-
table refuge unto the poore, and
simple, in time of need. It is no
small part of the hope of my happi-
nes, that his majesty hath declared,
that by the grace of God he is set &
disposed, equally to love and honor
the learned and grave men of either
of these opinions, avowing his sin-
ceritie in that religion, which hee
ever constantly professed. And
confessing, that if his conscience had
not resolved him, that all the reli-
gion professed by him and his king-
dome, were not grounded upon the
plaine word of the scripture (with-
out which, all poynts of religion
were superfluous, as any thing con-
trary to the same is abomination)
he had never outwardly avowed it
for

for awe of any flesh. He calleth it
 the religion wherin he was brought
 up, and ever made profession of,
 wishing his sonne ever to continue
 in the same, as the onely true forme
 of Gods worship. He purgeth the
 good men of the ministery that like
 better of the single forme of policie
 in our Kirk, then of the many cere-
 monies of the Kirk of Englād. That
 are perswaded that their Bishops
 smel of a papall supremacie, and that
 the surplice, the corner cap, &c. are
 the outward badges of Popish er-
 rors. And praises God, that there is
 a sufficient number of good men in
 this kingdome, and yet they are all
 knownen to be against the forme of
 the English Kirk. And shall yee
 think now, that his Majestie will ei-
 ther cease to love, and maintaine his
 owne loyall subjects for flow pro-
 nouncing a sentence in so old a con-
 troversie: or will impaire the liber-
 ties of the kingdom of Christ, who
 hath added so largely to his domini-
 ons? But rather ashee is the Lords

Lieutenant

Lieutenant; bearing the sword to
punish transgressors; so as defender
of the faith he wil procure and pro-
tect the liberty of his subjects, wher-
with Christ hath made them free,
and save them that they be not in-
tangled again into the yoke of bond-
age. It is a work worthier of his
majesties gift, and place, to begin
to reforme, where his worthy pre-
decessors left, then to end where
they began. To set my sister of
England at libertie, which she hath
long desired, then to bring mee
who have been so long free, to ser-
vitude, which I never deserved.

The speech of Gregory brought by

Sed mihi placet sive in Romana sive in Galliarum, French, or any other Kirk, yee have seen in qualibet ecclesia aliud inventi quod plus omnipotenti Deo possit place. Et in tation, yee establish: for things are

not

sollicite elect of many Kirkes, by speciall insti-

gatorum

¶

ecclesiæ quæ
ad fidem no-
va est, insi-
tutione, præ-
cipua quæ de
multis ecclæ-
sijs colligere
potuisti, in-
fundas. Non
enim pro lo-
cis res, sed
pro bonis
rebus loca a-
munda suns.
Ex singulis
ergo quibus-
que ecclæsijs
quæ pia, quæ
religiosa, quæ
recta sunt, e-
lige: ex hac
quasi in fas-
ciculum col-
lecta apud
Anglorum
mentes in
consuetudi-
nem depone.

not to be loued for places, but places for
things: His highnesse will never in
the most indifferent matters upon
his meere pleasure enjoyne any
thing that may destroy these poore
and tender soules for whom Christ
died, which wete to fall in the grea-
test breach of the law of Charitie.
Prelates would have his Majestie to
think, that his royll authority is
supported by the shadow of cere-
monies, and wold have the subjects
to think, that there is no support of
ceremonies, but royll authoritie.
Forbearing in practise, onely in
love to the salvation of other bre-
thren, without contempt, will
bee esteemed of his majesties
wise heart, to be better service, and
obedience then their lies, and
temporizing conformity: who
bring the blood of multitudes of
soules upon the whole body of the
countrey, a finne in Gods sight
worse then rebellion. How could
his Majestie trust my ministers in a-
ny thing, if hee knew not (as The-

odosius sayd to Ruffinus of Ambrose) that they wil not transgresse the law of God for any respect to imperiall power. Constantius accepted of them as most loyall subjects to him, who were most faithfull and precise servants of God. I wil never doubt, but his highnesse will thinke them honester men, that give him that which is due, then that which hee will not take. Albeit Courtlie parasites alledge through want of better reason, that ceremonies are not so much stood upon, as obedience, even as God tried Adam with one apple: yet his Majesty can tel them, that humane lawes do bind the conscience, not because of the meere will of the law-giver, but by reason of the utilitie & equitie of the law. *Non ex voluntate legislatoris, sed ex ipsa legum utilitate, & ratione.* And that it becommeth Christian subjects to professe disobedience in things evill, and against God, passive obedience in things injurious, and unprofitable, and active obedi-

ence in things lawfull, profitable, expedient; wherin by Gods gracie, my ministers shall be found most cheerful and ready. That their scandall in this is not humorous, or Pharisaicall, may be easily tried by their obedience to Cæsar in all matters, even of greatest difficulties, being ready, as becomes them, to spend their goods, lands, libertie, and lives, for his preseruation, and counting nothing sufficient to redeeme his happiness. The Lord reprove them who slander hisoyall subjects, and let the judge of all the world determine, whether of the parties doth better establish lawfull authoritie. As hee was reputed sacrilegious in the time of Antoninus Pius, who set not up his Statue in his house; so let him be Anathema, who carries not his Majesties name and glorious estate upon his heart to God, and prayes not for his oyall person, hopefull progenie, and happy successse to the Lord; with whom is wisedome and strength, who looses

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the bands of Kings, and girds their
lives with a girdle, who leadeth Prince
of a way spoiled, and overthroweth the
mighty. In his hand is the head of
the King, as observers of waters. A
beit in the judgement of men long
ing for the final subversion of the
truth, and defacing of the Right, my
most faithful Pastors bee ready to
step with their feet, and to fall from
his Majesties favour, yet will hee
inaugurate the name of them, to cover
all the ends of their state, affording
the end with Ioseph, a spouse our the
bowels of his companion upon
them. Neither mislead me in doubt
of the cause but affection will hee ill tract
thee with Antonius Pius save one
true subject; then may many end
gates. Kings ought necessarily put in
of their supreme prerogative as
God doth his power of working
miracles. Remember me, O King,
that my glorious Spouse is the
Prince of the Kings of the earth,
and will bee supreme in his owne
king. Remember when hee doth use
other

*Neque Phi-
losophia, ne-
que imperiu,
tollit effectus*

whereverways a religioust Empirer,
was desirous to take order with the
tyranny of Flavianus, of spirituall ty-
ranies in the Kirk being no lesse un-
sufferable then the civill or the com-
mon wealth. And whome he had
answered, that hee had taken upon
him the defence of Flavianus, that
Flavianus cause was his cause, that
the things objected against Flavia-
nus were objected against him. That
it was sayd of him, that he had grie-
ved them, who he shold have made
to rejoice, & had made them rejoice,
whom he shold have grieved.

Many speeches, & sollicites, have
offered to your Princehly consi-
deration, but the disposition is of
the Lord, whom we pray to grant,
that the best cause may have the
first lot. And who knowes but your
Honors are advanced at this time to
intercede for me, that his highnesse
may blesse and reward you. Considering
hard courses against his
harmlesse ministers, and most dutie-
full subjects, sincere profissours of

*Supplication
to the Noti-
lity and E-
states urged
for that end.*

the Gospell. Dototheus and Gorgonius, men of great authoritie and place, and of the Emperours privie chamber, when they beheld the punishment of one Peter with them spared not to say, *Wherfore O Emperour, why doctye punishment Peter that opinion, which is in us all? Why is that in him counted an offence, which wee all confess, wee are of that faith and religion which he is off.* The truly noble Terentius for all other suetes which the Emperour desired him to make, craved onely liberty for Christians, and beeing refused of that, gathered up the peeces of his riven supplication, and could not be induced to seek any thing else. The Lord requires not onely profession, but confession at your hands in this case. When can yee better make your affection knownen, then when the Lord Iesus in the persons of his spouse, and your owne mother, becomes a petitioner unto you. As yee would wish to see his face in mercy in that day of his second

comming: make not by your y^en
kindnesse his countenance to fall
down upon you now, send him not
away with a repulse. He bath run
many times like the Roe, or the
yong Hart, over the highest moun-
taines of difficulties, to succour you
in your distresse, when ye have cal-
led upon him. Let no pretended
impediment be an hinderance unto
you to help his cause most instantly
suing for support at your hands. If
there bee any iniquity in my chil-
dren, let them suffer for it, spare
them not. But if they be innocent,
smite them not. Open your mouth
for the dumbe. Judge righteouslie
the afflicted and poore. Deliver the
oppreſſed, that they may offer facri-
fice and pray for the life of the king
and his sonne. If hard courses be
taken against faithfull ministers
and people, let not your honours
wash your hands of that harme. It
is all one to doe them evill, and not
to helpe them against wrong done
by others. The hoast of Iſaac speake

in great courage for the life of Iona-
 than, and Jonathan for David to the
 danger of his life. Ebedmehesh
 spake a good word for Jeremie, and
 was saved when his master Zedekias
 was slain. But curse yee Negroz,
 curse the inhabitants thereof, be-
 cause they came not to the halpe of
 the Lord against the mighty, al-
 though they had no hand against
 them. God that hath given you
 grace and credit with his dighnesse,
 requireth that ye bestow it upon his
 matters; and that yee reservy it not
 for your own. Remember the ex-
 ample of that worthy Countier Ne-
 hemiah, who esteemed a libertie to
 build up the walles of the Citie
 of God, a sufficient reward for
 all his faithfull service. As your
 solicitude is great to leave the com-
 mon wealth, and your own hono-
 rable houses in good case; so dilap-
 idat not my libertie. Leave me not,
 of whom y e have both your first &
 second birth in worse estate, to
 your own incredible griefe, and the
 desolation

desolation of your posterity. *lxx.*
*venisti munificum ne relinques te-
 teritum.* Upon the wall that yee
 have found rather build a palace of
 silver, *Cant. 8. 9.* It was that Name
 of Iehovah, and holiness to the
 Lord pur upon the head of the High
 Priest, that was the greatest beautie,
 and crowned all the other inferiour
 ornaments. The truth of religion,
 and the purity of your profession, as
 it hath been, so let it still bee your
 glory, and the luster of all these in-
 feriour gifts, wherewith the Lord
 hath enriched yee. As this is the
 first great triall of your hearts, Love
 to Christ and me: so it may be your
 last occasion. It is not long since
 the places, which ye possesse, were
 filled with your ancestors of wor-
 thy memory, (whose constaney in
 defending the liberty of Gods wor-
 ship, is frequently observed in your
 owne history) who now are passed
 to their eternity; and ere be long,
 according to the succession of ge-
 nerationes one after another, others
 in their place
 H s shall

shal have alſeir time of your preſent dignities, both in degree and con-tinuance. Bend your wits and cre-dit to do good, while ye haue time. Hazard not the happineſſe of your eternitie. Do not that, which at the leaſt, while yee live, will be a bled-ing wound in your ſoules. Set your eyes upon him, that is invisible, and that recompence of reward: ſo ſhall yee eſteeme the reproach of Christ greater riches then the treasures of Egypt. And ſhall choose rather to ſuffer affliction with the people of God, then to enjoy the pleafures of thiſ for a ſeafon. The Lord who ſearcheth the reignes, ſees you, and the ſecrets of your deliberation, and conculſions, and could make them to ſound again outwardly in your gares, and to the hearing of others. All your thoughts are legible to that piercinge eye, from which nothing iſ hid. Look not what ye may ſay for your excuse, or what one partie may ſay againſt another, whether in priuate conuerence, or publick veli-tation.

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tation by print, or dispute. But in
the sight of God consider upon your
beds, by the light of his spirit, whet-
ther of the two courses from the
beginning ye find to be of, through
and for God. And we have no great
feare, but ye shal be moved to break
down that wall of ceremonies, hurt-
full to all, and profitable to the souls
of none: that both the houses may
be one; as the Lord himselfe aboli-
shed the Lewish ceremonies, and
put none in their place.

I have many children, some aged,
some poore, some consumed with
godly griefe, not so much for their
own trouble, as for the decay of pu-
rity, and my desolation. They
would doe all things for pleasing all
parties, wherin God is not displea-
sed, and their consciences not dis-
quieted. But the honour of God,
and peace of their soules, they dare
not but regard. And albeit obe-
dience to the word should destroy
their own & all other mens worldly
estate, yet they must still and un-
cessantly

Ecellently urge it. If imitators part
 your honours Have been pleased to
 figure some of them in pulpit, and in
 privat, in the matters of religion;
 and have not despised their spe-
 cies, when there was greater pro-
 bability for suspicion? there is grea-
 ter reason now, when they are in ha-
 zard of fuffring, to believe, and take
 to heart, that which they say, and re-
 quire. Whereof as they must be cou-
 table to the eternall Judge of all the
 world; so shall yee be for your hear-
 ing, and shall not escape his hand, if
 yee harken not, for disobedience to
 the truth. The world may well
 dally for a time, and make men so
 drunke with the wine of wickednes,
 that through security they may
 thinke themselves safe. But be assured,
 when the Lord shall search Ierusal-
 lem with lights, and enter to the fire-
 ry tryall, every abomination shall
 kythe in the own colours. If ye hold
 your peace, God will provide for
 his owne children. But behold hee
 commeth shortly, and his reward is
 with

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with him to give to every man accord-
conding as his workes shall bee. Al-
beit my messengers may now come
with the prophet. Who belieues
our report, yet that dreadfull sen-
tence shall make the soule once
brought by within the sight of death
to tremble and quiver. God wil not
be mocked. If the righteous scarcely
ly be saved, and God spares not his
Angels. where shall they appeare,
who make marchandise of his truths
albeit at the highest rate of honoures
and wealth? The whole word of
God, his law, promises, and threa-
nings, his practises, and the works of
providence, cannot prevale with
the soules of men. But
death so violent are his perswas-
ions, and his might so unresistable
at his first approach, shall make every
heart to beleieve and feele, that all
the workes under the Sunne are but
vanity. The conscience, and happy
remembrance of one word uttered
or suffered for Christ, his crowne,
his truth, or his needy members,
shall

Vicissim san-
dem Galilaei

shall at that time fill the soule with
greater joy; then all the crowns and
kingdoms under heaven. And what
is then left to the godlesse, craftie,
and merciles wretch, that laugheth
at my death, and daunceth at my fu-
nerals: when men afflicted cry unto
the Lord, and he heareth them.
But thou hast proved in the end vici-
ous, O Iesus of Galilee.

I conclude with that of my be-
loved Bernard, I owe my selfe unto
God for my creation, what shall I give
for my restauration, especially being re-
stored after such a maner: neither was
I so easily restored as creaved. In his
first work hee gave me unto my selfe: in
his second, he gave himself unto me, &
by giving himselfe, he hath restored me
unto my selfe: Being therefore given &
restored, I owe my selfe for my selfe, and
so owe my selfe unto God by a double
right. But what shall I render unto God
for giving himself unto me? For though
I should give my selfe a thousand times
for recompence, what am I in compari-
son of him. And I add, that seeing all
my

my well-doing can be no recompence unto him. I wish the increase of his glory by a second restitution of me unto my selfe, by giving himselfe now the seconde time unto me; and am content to be put to a greater perplexity, not knowing what to render, that his mercies yet may be the greater. O that it would please him yet again to pitty me. At least, let all the blessed of the Lord keep themselves from troubling the preachers of peace, and bringers of blessings: let them be stout, stedfast, and play the men, that they may all run out their course with joy, and report that excellent price conquered by the blood & bitter sufferings of Iesus Christ my spouse, now at the right hand of the father; for whose revelation I am waiting daily, that my marriage may bee perfected, and I with all the Saints may enter into the ioyes conquesed by his bitter suffering. To him with the Father & holy Ghost be all glory, praise and honor for ever.

FINIS.